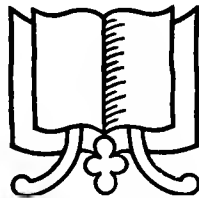


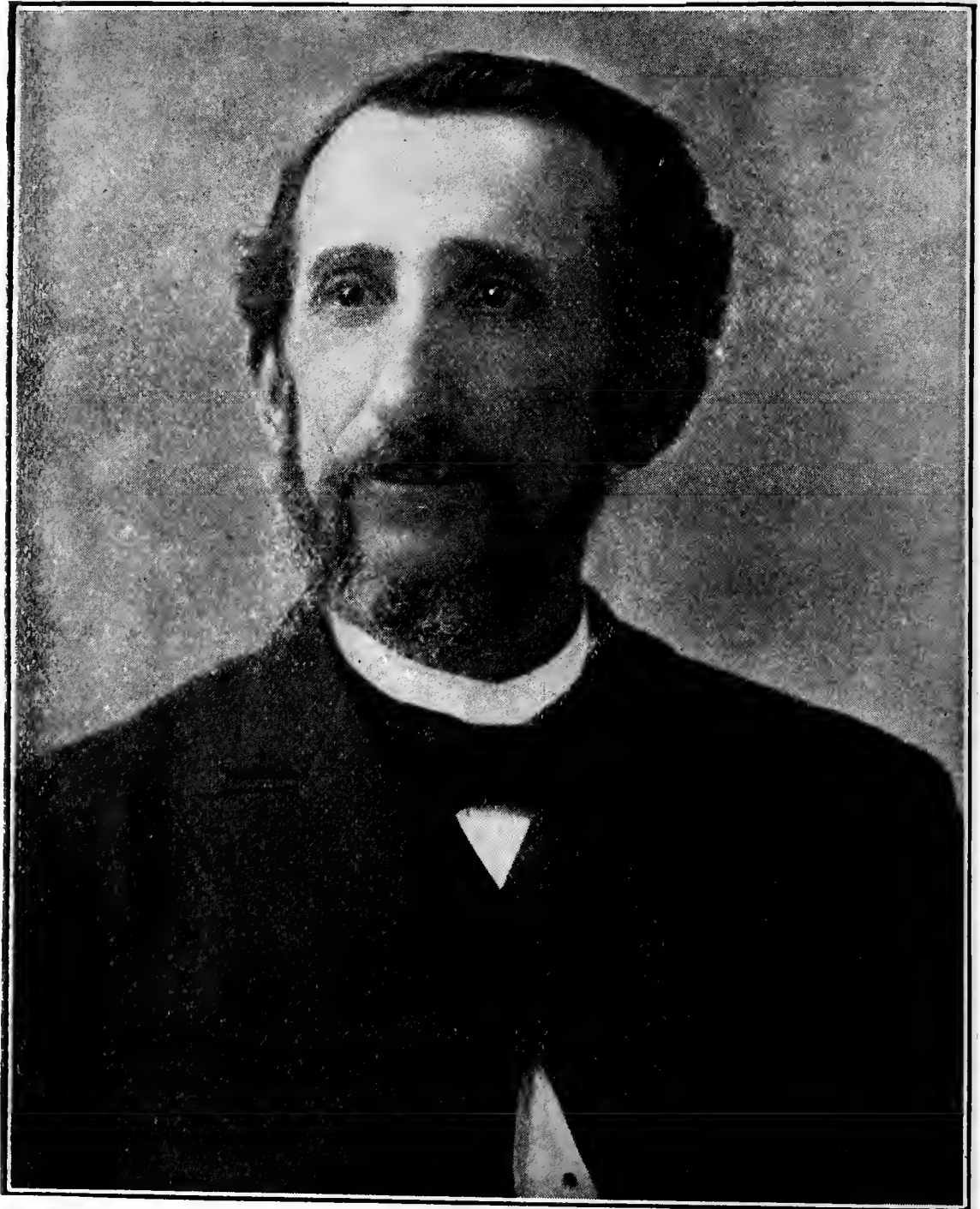
Texas Methodist Educational Convention

Proceedings and Addresses
of the
Texas Methodist Educational Convention
Held in Bush Temple of Music, Dallas, Texas
April 10th and 12th, 1906

Edited by
Rev. John M. Moore, Ph. D.
Rev. John R. Nelson



BLAYLOCK PUBLISHING COMPANY
PUBLISHERS



Rev. Francis Asbury Mood, D. D.
Founder of Southwestern University

Contents

SHORT SKETCH OF FIRST METHODIST EDUCATIONAL CONVENTION HELD
IN GALVESTON.

Prof. C. C. Cody, Ph. D.

INTRODUCTION.

JESUS, THE TEACHER.

Rev. W. F. Packard, D. D.

METHODISM AND EDUCATION.

Bishop E. E. Hoss, D. D., LL. D.

RELATION OF OUR CHURCH SCHOOLS TO THE RELIGIOUS LIFE OF
THE CHURCH.

Rev. W. H. LaPrade, D. D.

SURVEY OF PROGRESS IN THE EDUCATIONAL WORLD FOR THE LAST
TWENTY-FIVE YEARS.

Prof. H. C. Pritchett, M. A.

RECENT DEVELOPMENTS AS INDICATING THE TREND OF EDUCATIONAL
THOUGHT TO RELIGION.

Rev. C. E. Dowman, D. D.

THE CHURCH AND HIGHER EDUCATION.

Rev. R. G. Waterhouse, D. D.

THE EDUCATIONAL POLICY OF THE M. E. CHURCH, SOUTH.

Rev. J. D. Hammond, D. D.

OUR EDUCATIONAL SYSTEM IN TEXAS.

Rev. Jno. M. Barcus, M. A.

SOUTHWESTERN UNIVERSITY: HER HISTORY, HER IDEALS, AND HER
NEEDS.

Rev. James Campbell, D. D.

SOUTHWESTERN UNIVERSITY: HER HISTORY, HER IDEALS, AND HER
NEEDS.

Hon. John H. Kirby.

CONTENTS---Continued

NECESSARY EQUIPMENT OF A FIRST-CLASS COLLEGE.

President H. N. Snyder, M. A.

THE VALUE OF A COLLEGE EDUCATION TO A BUSINESS MAN.

Rev. H. P. Hamill, M. A.

A. V. Lane, Ph. D.

CHRISTIAN EDUCATION AND THE PROFESSIONS.

President W. B. Murrah, D. D.

THE SCHOOL OF DIVINITY NECESSARY TO A GREAT CHURCH.

Dean W. F. Tillett, D. D.

THE RELATION OF THE MEDICAL PROFESSION TO RELIGION.

Dr. John O. McReynolds.

EDUCATING THE CHRISTIAN PHYSICIAN.

Rev. O. S. Thomas.

EDUCATION OF WOMEN IN THE SOUTH.

Chancellor W. W. Smith, LL. D.

THE INVESTMENT THAT BRINGS THE HIGHEST DIVIDENDS.

Regent R. S. Hyer, LL. D.

COLLEGE ENDOWMENT.

Bishop E. R. Hendrix, D. D.

OBLIGATION OF A MAN OF MEANS TO A BOY OF BRAINS.

Rev. James Kilgore, M. A.

THE CHRISTIAN TEACHER: HIS PLACE, HIS MISSION, AND HIS
COMPENSATION.

State Superintendent R. B. Cousin.

OUR RELATION TO THE PUBLIC SCHOOLS.

Rev. E. D. Mouzon, D. D.

IMPORTANCE OF SECONDARY SCHOOLS.

Chancellor J. H. Kirkland, Ph. D., LL. D.

Rev. W. K. Strother, M. A.

PLACE AND WORK OF THE TRAINING SCHOOL.

Rev. J. J. Morgan, M. A.

OUR EDUCATIONAL WASTE.

Rev. J. H. McLean, D. D.

CONTENTS---Continued

CORRELATION OF CHURCH SCHOOLS.

Rev. J. W. Moore.

Rev. R. Gibbs Mood.

OUR PREACHERS AND LAYMEN AS RELATED TO CHURCH SCHOOLS.

Bishop J. S. Key, D. D.

EDUCATION AND MISSIONS.

Rev. E. W. Alderson, D. D.

Rev. Horace Bishop, D. D.

Rev. A. E. Rector.

SUMMER SCHOOL OF THEOLOGY: ITS OBJECT AND WORK.

Prof. J. Sam Barcus, M. A.

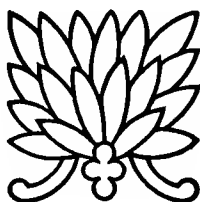
THE INFLUENCE OF THE PRESS IN OUR EDUCATIONAL WORK.

Rev. G. C. Rankin, D. D.

THE FUTURE OF TEXAS METHODISM AND METHODIST SCHOOLS.

Rev. H. A. Boaz, D. D.

RESOLUTIONS.





Methodist Educational Convention 1871

The pictures here given are reproduced from an old photograph. The photograph was taken at Waxahachie, Texas, in 1871, by E. Finch. The likeness in the center of the picture is that of E. M. Marvin. The picture which appears directly above this one, showing a man with a white beard, is that of J. W. P. McKenzie. Taking the pictures in their order to the right of McKenzie, the names are as follows: W. G. Veal, H. H. Sneed, Thomas Stanford, J. W. DeVilbiss, B. A. Philpott, R. W. Kennon, W. G. Conner, F. A. Mood, B. Harris. The photograph from which this cut was made is yellow with age and it was necessary to make an enlargement in order to reproduce it. The original is about 2 1-2x3 inches in size

The Methodist Educational Conventions of 1870 and 1871

BY PROF. C. C. CODY.

The great Methodist Educational Convention, held in Dallas April 10-12, 1906, is the first conspicuous gathering of its kind since the conventions of 1879 and 1871, which were inspired and directed by Dr. Mood, and which materialized in a central educational institution for Texas Methodism, Southwestern University, at Georgetown.

The movement which called these early conventions together was of broader scope than anything before attempted by the Southern Methodist Church. The purposes and plan of the Conventions were also entirely new. Before that date the Church had either found its educational institutions already established and taken these colleges under its fostering care, or else some Conference had projected an educational enterprise to meet its peculiar demands. But, in the present case, instead of the Conferences being summoned by convention to agree upon an institution already established, they had delegated a convention, composed of representatives from different sections, and had instructed them to unite upon a common policy, and then, after mature deliberation, to agree upon the best location.

The need of a strong central educational institution for Texas Methodism was recognized, the conspicuous failures of the past under the ruinous policy of multiplying colleges, with the broad conception of the projectors of the movement, together with the wise and impartial methods proposed, commended it to general confidence.

This Convention assembled as directed in Ryland Chapel, Galveston, April 20, 1870. There were present both lay and

EDUCATIONAL CONVENTION

clerical delegates from each of the five Texas Conferences. Among that body of representative Methodists were Dr. Robert Alexander, Dr. I. G. John, Dr. O. A. Fisher, Rev. Thomas Stanford, Rev. L. P. Lively, Rev. Richard Lane, Col. J. D. Giddings, Col. John R. Henry, Col. R. Q. Mills and Dr. F. A. Mood.

Dr. Robert Alexander was chosen President of the Convention, and Dr. F. A. Mood, Secretary. Dr. Mood was, without doubt, the guiding spirit, directing the deliberations and shaping the action of the body. He found himself in the minority on more than one question, but he succeeded eventually in showing himself to be in the right, and thereby in carrying every mooted point.

While the members of this Convention had, under the call, ample discretion to carry out the wish of the Conferences, yet they had met under a constitution, and they could act only for a certain end and after a certain method.

The proposed institution was planned on the broadest foundations. There were thirty thousand Methodists then in Texas, but five hundred thousand dollars was declared necessary to establish what was designed, and no location was to be attempted until one hundred and fifty thousand dollars was secured in cash, or its equivalent.

Upon adjournment, Dr. Alexander, the Nestor of Texas Methodism, who, from the President's chair had noted the harmonious action which made the institution now in name a verity, took Dr. Mood back of the church, and, throwing his arms about him, said, with eyes swimming in tears: "I never expected to live to see this day."

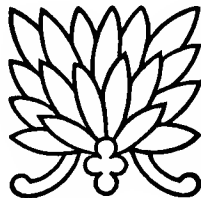
The agents reported to the several Conferences in the fall of 1870 that they had failed to raise money for the projected enterprise. These Conferences ordered the Convention to re-assemble at Waxahachie the following April.

The Convention met, pursuant to the order of the Conferences, April 6, 1871. It was presided over by Bishop Marvin,

EDUCATIONAL CONVENTION

who had remained in Texas for the year. His presidency and wise counsel proved a benediction to the movement.

This Convention appointed a "Board of Commissioners of Location," composed of the following laymen and ministers: From the Texas Conference, Dr. Mood and Hon. J. D. Giddings; from Northwest Texas Conference, Rev. Thomas Stanford and B. A. Philpott; from North Texas Conference, Rev. J. M. Binkley and W. J. Clark; from East Texas Conference, Rev. F. M. Stovall and James F. Taylor; from West Texas Conference, Rev. J. W. DeVilbiss and Dr. P. C. Wood. These commissioners were also empowered to collect money and take subscriptions for the enterprise. They were required to report to an adjourned meeting of the Convention at Corsicana the following November. The Convention reassembled at Corsicana November 1, 1871, under the presidency of Bishop Marvin. The wisdom of the delay in the matter of the location was now very apparent. This Convention reappointed the same commissioners, except in the case of the North Texas Conference. The commissioners for this Conference were Rev. J. W. Fields and Rev. W. C. Young. After visiting several points they unanimously agreed that Georgetown possessed by far the greatest advantages presented by any of the competing points, while the subsidy offered was also in advance of all other points. On August 21, 1873, the location was declared in favor of Georgetown.



Introduction

The Texas Methodist Educational Convention met in Dallas April 10-12, 1906. About twelve hundred delegates from all parts of the State were present. By the motion of two or three of the Texas Annual Conferences, a Committee of Arrangements for this Convention, composed of the President and Secretaries of the Conference Boards of Education, the Conference Secretaries of Education and the Commissioner of Education for Southwestern University, met in Waco, January 10th, and determined on the time and place of the Convention and appointed an Executive Committee of the following: Rev. John R. Nelson, the Commissioner for Southwestern University; Rev. John M. Moore, of the North Texas Conference; Rev. W. L. Nelms, D. D., of the Northwest Texas Conference; Rev. W. K. Strother, of the Texas Conference; Rev. New Harris, of the West Texas Conference; and Rev. C. A. Lehmberg, of the German Mission Conference.

The Executive Committee agreed that the representation in the Convention should be: All college Presidents and school principals, all members of the Annual Conferences in Texas, ten delegates from each district to be appointed by the presiding elder, five delegates from each charge to be appointed by the pastor. The faithful co-operation of the pastors and presiding elders contributed very largely to the success of the Convention.

The General Board of Education of the Methodist Episcopal Church, South, met in Dallas at the time of the Educational Convention. The members who were present and made addresses were: Bishop Chas. B. Galloway, the President; Bishop E. R. Hendrix, the Vice-President; Rev. J. D.

EDUCATIONAL CONVENTION

Hammond, D. D., the Corresponding Secretary; Rev. W. B. Murrah, D. D., President of Millsaps College; Rev. R. G. Waterhouse, D. D., President of Emory and Henry College; Chancellor J. H. Kirkland, Ph. D., LL. D., of Vanderbilt University; Chancellor W. W. Smith, LL. D., of Randolph-Macon System of Colleges; Prof. H. N. Synder, M. A., President of Wofford College; Prof. W. R. Webb, M. A., principal of Webb's School for Boys; Prof. R. S. Hyer, LL. D., Regent of Southwestern University; Rev. C. E. Dowman, D. D., Atlanta, Ga.; Rev. H. P. Hamill, M. A., Staunton, Va.; Rev. S. G. Thompson, South McAlester, Okla.

The carefully prepared addresses of these leaders of the denomination in the work of education have wrought a permanent good by their enthusiasm, intelligence and forcefulness.

The predominant purpose of this Convention was the educative. True ideals must ever and anon be set before those who lead. The specialist may become narrow and the enthusiast may be satisfied with improper success. The wild clamor for numbers may drown the more reasonable demand for superior training. New conditions compel new adjustments and new methods of procedure. The educational thought within the Church must harmonize with that in society at large. The Church school must do all that other schools do, and then add that which is distinctly its own. In bringing to the attention of the people high ideals and enlarged standards of literary work in Methodist schools and colleges new impetus was given to the general cause of education.

The effort to bring together the leaders and constituencies of the various Methodist educational institutions in Texas, to discuss their common purpose and work, and to have them feel that they are co-laborers and in no sense competitors, could not be considered secondary in importance. It is a matter of gratification and congratulation that the Dallas Convention was most effective in giving a larger unity to our

EDUCATIONAL CONVENTION

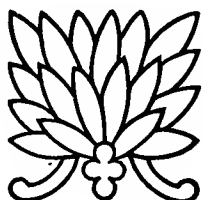
educational work and in strengthening the existing fellowship of our educational leaders.

A most beneficent result of the Convention was an intensified loyalty on the part of the people called Methodists toward their own educational institutions. The spirit is increasing that Methodists must be responsible for the growth, equipment and efficiency of Methodist schools. Endowment is absolutely necessary to the success, and even existence, of a genuine college. Without proper buildings and adequate apparatus no school can meet the logical needs of its student body. Methodist institutions have a right to expect the patronage of Methodist people.

The Convention, in requesting the appointment of a Texas Commission of Education, initiated a movement of the most far-reaching possibilities. It may become the clearing house for educational thought and plans and be a mighty force behind the educational enterprises of this great State. Wisdom in its regulations and constitution may eventually be power in the development of educational interests of Texas Methodism.

This little volume of proceedings and addresses is sent forth with the fond hope that the Texas Methodist Educational Convention of 1906 may be a living voice in calling the Methodists of Texas to a loyal appreciation of their Church, their schools and their great opportunity.

JOHN M. MOORE,
JOHN R. NELSON.



Texas Methodist Educational Convention

Proceedings and Addresses

Jesus *the* Teacher

REV. W. F. PACKARD, D. D.

Four hundred years after Socrates was put to death for proclaiming, among other things, that virtue could be taught, Jesus, the world's supreme Teacher, said to mankind, "Learn of me!" He was "full of truth," as well as "of grace." He said, "To this end was I born, and for this cause came I into the world, to bear witness to the truth." He also said that men are to love God with all the mind, as well as with all the heart. And men are beginning to see, as never before, that Ignorance is not the daughter of Piety, nor is she the mother of Devotion; they are beginning to realize that to see clearly is the best means of willing nobly, and acting wisely, and that highest life and deepest love ought to come out of the most intelligent thinking.

Christianity stands for the symmetrical development of the whole man—not a part of him; not for a big head and a little heart; not for a big heart and a little head; but it stands for the enlargement, refinement, development and co-ordination of head and heart and will—all strengthened, warmed and lighted up by the true Light of Life, that shines from the face of Jesus Christ! This is what the world most needs.

EDUCATIONAL CONVENTION

In Jesus Christ "are hid all the treasures of wisdom and knowledge." The education that does not take him into account, and is not bottomed on his ethical principles and spiritual laws, cannot but cause to crumble, like Egypt, Greece and Rome, that civilization built thereon! Under the stress and strain of the complex interests which modern civilization imposes, the crash is sure to come, unless the *thinking* of the people, from which their acting inevitably springs, hold the sanity and poise of Christian truth.

If human reason be the dim shadow of the Divine reason, then Christ, who is the Logos of God, is also the supreme reason of man, by virtue of his humanity, and in him reason, Divine and human, meet and blend. He becomes, therefore, to us the standard of thought in all things. He only thinks rightly who thinks with Christ. Since the true Light hath shined, it is our duty and our salvation to follow him till every thought be brought into captivity to the obedience of Christ. As Browning has well said:

"Take all in a word: The truth in God's breast
Lies trace for trace upon ours impressed:
Though He is so bright, and we so dim,
We are made in His image to witness Him."

Not only the individual and the State, but unless the Church also broaden her views, widen her horizon, and deepen and enrich her intellectual life, that she may be wise in her generation as the children of this world, and forever divorce stupidity and piety—then she will be unequal to her high calling and moral mission. Her glory shall depart from her.

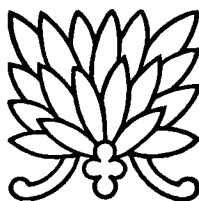
Christianity is not a boneless, pulpy polypus, but a colossal vertebrate. Spirituality is not mere gush and sentiment; it is virile, intelligent, noble manhood.

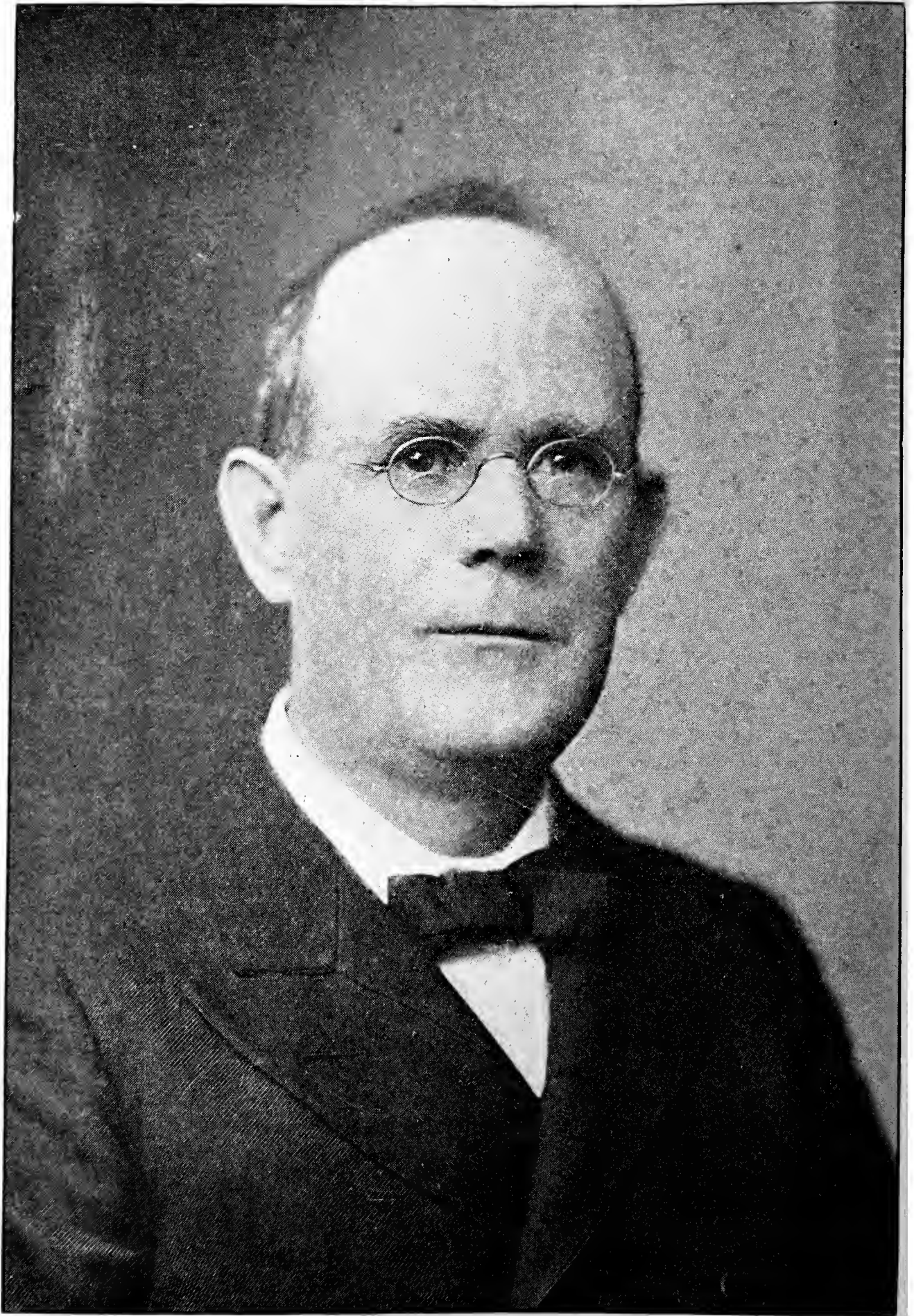
The Church must educate; her light must shine; her salt must save; her leaven must lift the nations of the earth into

EDUCATIONAL CONVENTION

enduring strength and beauty. She is doing this indirectly, by the refracted and reflected influence of public school systems, and as her sociology leavens the body politic; and through the press, literature and art; through policies, parties and institutions and laws of society. But she had never possessed this indirect influence in shaping the progress of the world, had she failed in her direct teaching from the pulpit, press and schools of her own. The truer she is to herself, the wider her beneficent influence—so nigh is she “to that great Heart which sends its blood throughout the widespread veins of endless good.” Then, at the beginning of this great convention, called in the interest of Christian education, let us invoke the favor and guidance of Him without whom we can do nothing—in our deliberations, plans and purposes—that we may build wisely and well for the present and future.

We have met in the Name, which is above every name; for “it pleased the Father that in him should all fullness dwell,” and that “in all things He might have the pre-eminence.” In His name, then, let us pray that we may be “filled with the knowledge of his will in all wisdom and spiritual understanding, that we may act worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, and strengthened with all might according to his glorious power.”





Bishop E. E. Hoss

Methodism *and* Education

BY BISHOP E. E. HOSS, D. D.

Methodism is essentially a great revival of religion, an organized and persistent effort to bring the gospel of Jesus Christ as a direct and personal appeal to the hearts and consciences of men. From the beginning of its history down to this good day, it has been dominated by an evangelistic impulse and purpose. Whatever enterprises of any sort it has undertaken—and it has undertaken many—it has held them all to be subsidiary to its one supreme aim. Never once, even in the hottest ardor of its manifold activities, has it lost sight of the fact that its Divine destination is “to preach among the Gentiles the unsearchable riches of Christ.” For this reason it has always magnified the pulpit above the altar, and the sermon above the sacrament. Its ministers are not priests, the perfunctory servants of a sensuous ritual that appeals to the imagination, but prophets with a definite message of Divine truth that they must first apprehend in their own intelligence and test in their own experience, and then proclaim in a luminous and vital way to the world. Nothing satisfies it except the salvation of men. With an earnestness that knows no slacking it pleads for the perpetual fulfilment of the ancient promise: “For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

This preliminary statement is so obviously true that no

EDUCATIONAL CONVENTION

one will be found to call it in question; and I bring it forward, not as something that needs to be debated or discussed, but simply as an accepted starting point for everything else that I shall have to say. My observation has been that a frequent recurrence to first principles is of immense service in the prosecution of any inquiry. Without it we are in danger of losing the road at every step and of landing in conclusions that are largely, if not wholly, erroneous. What, then, in the light of the foregoing paragraph, has Methodism to do with education? To put the inquiry in a slightly different form, has Methodism any call to educate? Fortunately, the inquiry is not a purely abstract one. We have the help of history in answering it, a fact which is often ignored by the small and decreasing body of dissenters who would shut up the Church to the discharge of the narrowest functions, and transfer all education into the hands of the State. John Wesley himself was something of a Methodist. He had a passion for human souls. For more than fifty years his voice sounded over England, Scotland, Wales and Ireland, calling his fellowmen to repentance and a better life. The exact like of him as an evangelist the world has never seen. Not by one single act did he subject himself to the charge of selfishness or avarice. "Not yours, but you," might well have been his motto and watchword. But did he suppose that his task was finished when he had counted his converts, enrolled them into classes, and put them under the care of faithful itinerant pastors? Did he not lay the foundations of Kingwood School contemporaneously with those of the first Bristol Church? And is not this initial event symbolic of the whole subsequent attitude of British Methodism towards education? To say nothing of the scholastic training which it has provided for the laity, it has to-day—brought up, too, in its own seats of learning—what I verily believe to be, on the average, the best furnished ministry in the world, better decidedly than that of the historical and wealthy English Church.

EDUCATIONAL CONVENTION

American Methodism set out to duplicate and enlarge the educational work of the Mother Conference. Coke and Asbury could never have collected £10,000 for Cokesbury College from the poor and scattered flocks in the States had there not been a general persuasion that the venture was in line and harmony with the whole movement of which it was a part. That it failed to accomplish all the results which it was expected to yield, is a deplorable fact; and that Asbury put too narrow an interpretation upon the Providential significance of this failure is also an occasion for regret. I may even say that the history of our schools and colleges makes, in many respects, very melancholy reading. We can point, though not with pride, to a line of educational wrecks stretching across the continent. Started with large ambitions and small resources; with high-sounding names and inadequate buildings; with overpraised advantages and underfed faculties, they have risen almost like Jonah's gourd in a single night to die in a single day. Yet it would be a great mistake to say that they have existed entirely in vain. There is not one of them in the whole list but served to some extent a good end, and became a light-bearer over a wider or narrower area of the country. But for them our civilization, especially in the Southern and Southwestern States, would have had a different complexion. The self-denial and self-sacrifice of the men who sought to keep them going in the face of adverse conditions adds a new chapter to the volume of human heroisms; and even over their ruins we may reverently say: "Blessed are the dead which die in the Lord."

Let us hope that the period of impotent experiment and humiliating failure is passed. Surely we can no longer afford to pin our faith to the policy of "main strength and awkwardness." None too soon did the General Conference, by organizing a Board of Education, take the whole matter under its oversight. Hereafter we must have wise forecast, concerted action, and persistent effort. More schools may be needed at some points; if so, let them be set up on the approval of those

EDUCATIONAL CONVENTION

who are most competent to judge. As a general proposition there can be no doubt that the chief demand of the hour is not to multiply the number of our institutions, but to increase the facilities of those which are already in existence. Some of them have passed the doubtful stage, and have a future of unchallenged usefulness before them. Many of them show signs of vigorous life and growth. A few have a name to live, but are virtually dead. All of them, without exception, from the magnificent Vanderbilt University down, both demand and deserve a much richer, and fuller, and heartier support than they have ever had.

Are our people able to give this support, and are they willing to do it? If not, then it is easy to tell what the final outcome will be. The State, which more and more arrests and exercises its power to tax for any good purpose, is not only providing a common school training for our children, but is also maintaining vast universities for all forms of higher education. I do not wish to be understood as playing here the part of a critic. On the contrary, I rejoice at all the means of popular progress and enlightenment. In our Southern States, moreover, respect for the Christian religion is so prevalent, so much an invisible force in the social atmosphere, that open ungodliness and immorality would nowhere be tolerated in the instructors of the young. As a matter of fact, a great many of the professors in our State colleges and universities are noble Christian men. All honor to them. Yet it can not be overlooked, as I have said elsewhere, that after all the Church has a message to deliver which the State has no voice to convey; and for that reason the Church can not afford absolutely to throw up her task as one which it is beyond her power to discharge and retire discouraged and defeated from the field.

But how can we hope, without broader and more liberal views, to hold our own, either in competition or in co-operation with Caesar, What fair chance, what chance of any sort, has a Methodist college, where its total plant and endowment.

EDUCATIONAL CONVENTION

gathered through a whole generation, are worth less than the income of an ordinary State university for a single year? To this question there would seem to be but one answer. But are our people able to remedy this state of affairs, and to provide what is strictly necessary for the wise and economical administration of our existing schools? We do not need as much as the State gives. It is a general fact that whatever the State does costs more than what is done by individual or ecclesiastical enterprise. Our demands are modest. We do not wish to make places for any fat and lazy teachers, nor to spend one dollar idly or carelessly. Even so, we need in Texas alone, and for immediate uses, at least \$500,000. In less than ten years we shall need that much more. A growing business is always calling for fresh capital. The Methodists of Texas have the money. With proper instruction they will give it. The most of the preachers have already given till it pinches them to meet their obligations, though there are a few even of them that own property enough, and hold it with a grasp tenacious enough, to put their souls in peril. Among the laity there are scores of thousands in absolute comfort who have never responded to any call, and a great many who could easily put up all that is requisite without in the least impairing their estates.

Are they willing to do it? Have we fairly tried them? The most of them we have affronted by begging for picayunish sums from time to time. But have we ever laid before them the ample breadth and scope of our aims? I doubt, somewhere or other in the mass of this great Texas Methodism, which is throbbing and thrilling with the new life of the twentieth century, there is a wise-hearted layman whom the Spirit has touched with a hand of power, and who is ready to honor his Lord in a way that will put our littleness and narrowness to the blush. Or it may be that there is a devout woman who will bring forth an alabaster box and break it and pour out its contents as a tribute of love. Who knows? We must expect large things. And have we not had during

EDUCATIONAL CONVENTION

the past year the foretokens of the gracious streams of Christian liberality which is to fertilize the very life of the Church?

One other thing I wish to say in conclusion. Having thus earnestly insisted that our schools are entitled to the loyal support of the Church, I wish to add that our Church is entitled to the loyal service of the schools. A Church school is no better than any other, unless it is better. The notion that it is set up simply to lengthen the roll of educational enterprises is absurd; unless it stands for something that is individual and peculiar, something that our State schools do not have and can not offer, it is a sheer waste of time to bother ourselves with it or to thrust it upon the attention of our ecclesiastical assemblies. We are fairly entitled to demand—and this is the irreducible minimum—that those who occupy its chairs and administer its affairs shall be men of clean life, and men who maintain a respectful and reverent attitude towards the faith. For myself, I am inclined to go further, and to insist that they ought to be avowed and active Christians. If any one chooses to stigmatize this position as a revelation of bigotry and narrowness, I make bold to meet him with prompt denial. I do not wish to coerce the beliefs of any man, but I do frankly confess that I desire the services of no man in the training of our youth who can not freely and gladly say “credo.”

Another thing of importance is that the whole atmosphere of our schools be so impregnated with Christian thought that the students can not escape its influence. An atmosphere that stimulates faith in God, breeds the desire for high and pure living, that creates an abhorrence, not only for flagrant sin, but for all those minor vices on which the world looks with a tolerant eye, this is a supreme consideration. Teachers who profess indifference to moral and Christian character and who think that they have fulfilled their obligations when they have given their lectures in the class rooms, should be passed by on the other side.

May I not even go further and add that institutions which

EDUCATIONAL CONVENTION

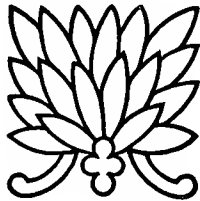
make a demand for the patronage and support of the Methodist Church should be ready to avow, not ostentatiously, but firmly and decidedly, that they are Methodist schools. The cynical sneer to the effect that there is no such thing as Methodist Greek and Latin, Methodist science, or Methodist mathematics, is so true that he who utters it might well afford to spare the breath which the effort requires. It will be ample time to make this affirmation when anybody has been found with an inclination to deny it. But the conditions under which all these branches of knowledge are taught, and the temper and spirit of the persons who teach them, are, nevertheless, matters in which Methodism is profoundly interested. The schools that we set up and maintain owe a primary allegiance to Methodism. Where they come to regard themselves as independent entities, resenting control, yet demanding subsidies, they forget what is their true status. Unless they are willing to take our name and fly our flag, they are guilty of a piece of consummate impertinence in expecting to avail themselves of our influence. Is this narrow? Then it is narrow for any Church to seek in any way to increase its strength and improve its hold on the public mind and conscience, and there is no true policy left open to us except to disorganize our forces, and confess that our very existence as an ecclesiastical organization is a thing that can not be justified at the bar of right reason. For unless we can make good our claims to strengthen and fortify our position by the honest and open use of all available means, surely we are driven to admit that our position itself is utterly indefensible.

I am somewhat sick of milk and water, and hunger after a diet of strong meat. It is my rooted conviction that Methodism is the best interpretation of the gospel of Jesus Christ that the world has ever seen, and I am not in the least inclined to take up an apologetic attitude, or to enter a plea for outside favor by publishing that it is not my desire to propagate Methodism. That is my desire. What are we here for? The other Churches are entitled to do the same thing. They are

EDUCATIONAL CONVENTION

actually doing it. I honor them for it. If they should take any other course, they would be tacitly or openly confessing that they put no high estimate on the value of the mission which they are set to accomplish.

With a great joy, I rejoice over the gathering of this convention. It has been one of my dreams. God grant that it may be the beginning of a new era, the dawning of the glad day in which an intelligent and liberal Church shall rise up with a fresh and victorious spirit to meet the demands of patriotism and of religion.



Relation *of* Our Church Schools *to* *the* Spiritual Life *of the* Church

REV. W. H. LA PRADE, D. D.

The Church school is really an expression of the spiritual life of the Church. It is one of the products of religious energy. All life seeks organic expression which shall be declarative of its nature, and where the life is more than mere existence the instinct of reproduction induces such expression as will tend to perpetuate its particular type. This is as true of intellectual and spiritual life as it is of physical life. God Himself creates "after His own image."

The Church may do this—does it constantly—without the aid of the organized school, through the larger school of tradition and by her unwritten rules of activity, but when all the powers of well-developed and thoroughly trained minds are to be seized and used, the academy is her chosen field. There she may conserve her energies; there establish her type, and largely her modes of expression and forms of statement; there she corrects her errors, enlarges her field of possible achievement, relates herself to current thought, assumes legitimate leadership and goes forth again to control the multifarious activities of the period.

The Church recognizes instinctively that she cannot successfully conserve and propagate her doctrines and her spirit through agencies not her own. She must not be misrepresented, nor only partially represented. Her schools must express her thought, her purpose, her spirit, her methods. They must be distinctive. Having much in common with schools not her own, the determining quality must, nevertheless, be of her essence. For if at first the school is the expression of the

EDUCATIONAL CONVENTION

Church, it becomes later the moulder of her doctrinal forms and largely the medium of communicating her spiritual life. The pulpit, more and more, is to be filled from the classroom. Not all her forceful men have been college bred hitherto; the period of the pioneer has not been the period of the school men. But it is safe to say that from this time on all, or nearly all, of them will be collegebred men. And what is true of the pulpit will also be true of the pew. The schools of the Church and of the State are matriculating an ever-increasing number of young men and young women who are to be trained for life-work, and these will be the leaders everywhere. The college-spirit of to-day is to be the Church-spirit of to-morrow. It will be a catholic spirit, open to the approaches of truth and removed far from the narrow dogmatism of unconquerable ignorance and the colossal egotism of the half-educated. It will be possessed of that "fanaticism for veracity" which is the attribute of the true collegian. It will be an altruistic spirit, warm with the consciousness of universal brotherhood and yet without the intense and often sensuous emotionalism so characteristic of the untrained mind.

But it will be true to the traditions of the Campus and will, in tone and tendency, show the impress of its Alma Mater. It will bear with it the subtle influence of the lecture-room. Not so much the *curriculum* upon which it ran as the prevailing spirit of College or University will determine what it shall be.

In this day of urgent and fearless inquiry every school—secular or ecclesiastic—is a "school of the prophets," a *propaganda* of faith or of unbelief. A bold and prurient irreverence, under the guise of historical or scientific investigation, is seeking to penetrate into the very "holy of holies" of our sacred temple of Religion. An unbaptized erudition, spurred by lust of achievement and mistaking disintegration for analysis, assumes to be the interpreter of both nature and history. Impudent, and arrogant, and unblushing, it has

EDUCATIONAL CONVENTION

stripped off the fig-leaves of primitive modesty, and is "naked and not ashamed."

This graceless school of thought is self-sufficient and supercilious. It assumes superiority, dismissing long cherished and thoroughly tested conclusions with a contemptuous nod. It makes its own judgment the final court of appeal. It reduces inspiration to a sort of ethical afflatus and banishes the miraculous from the history of religion. If it recognizes the superhuman at all, it is with an intimation that it is simply yet unknown, but will finally be found to be "of the earth, earthy." It would substitute human intuition for Revelation and a materialistic morality for spiritual experience. If it prays at all it is to a sort of Emersonian "Over Soul" which is neither definite enough to trust nor personal enough to love.

And this school of thought is as aggressive as it is destructive. It has seated itself in the chair of the professor, perched on the tripod, spoken from the pulpit, and its conclusions color the literature of the day. Claiming to be Theistic, it furnishes ground for Atheism, and while disclaiming antagonism against the Christ, is striving by processes of elimination to reduce Him to the proportions of an ideal man.

The Church school is here our only hope. The uncultured pulpit is apt to be timid because not informed, or denunciative without corrective argument; the cultured pulpit does not sufficiently reach the poisoned public to administer an antidote. If the "whole heart were faint" simply, then a stirring exhortation might suffice to renew the waning courage, but, alas! also the "whole head is sick," swimming with vertigo from too much unwholesome diet.

If the thousands of young people sent forth annually from our Church schools, and the tens of thousands more who ought to be, shall come forth well-grounded in the faith and with hearts all aglow with the fervor of personal experience of Christ—with the "hope that maketh not ashamed because the love of God is shed abroad in their hearts by the

EDUCATIONAL CONVENTION

Holy Ghost who is given unto them"—to take their places among the leaders of thought, this will be corrective indeed, supporting the pulpit in its declaration of truth and reinforcing the pastor in his efforts to build up the spiritual life of the Church. Their faith will be intelligent. They will be established in doctrine. Under the guidance of instructors who are themselves fortified against the attacks of heresy and the approaches of worldliness, they will have become strong and watchful. For next to the parent no one so strongly and permanently influences young life as the teacher when he chooses to do so. Especially is this true of the small College, where personal contact with each student is practicable for each teacher and where the influence may be direct and constant.

In other than Church schools this may be, sometimes is, the case, but in the Church school this personal religious influence is of purpose; it is in the plan of the institution. The teacher is supposed to be, and ought to be, chosen not solely with reference to his scholarship and special training, but also with reference to his doctrinal integrity and religious experience. It is not enough that he be morally sound; he should be personally and intensely concerned for the religious well-being of every student in the school. And if the school be a Methodist one, then Methodist doctrine and Methodist conception of Church life should be taught there, not in a narrow spirit of denominational bigotry, but definitely, and persistently.

The Church must look carefully to this if she would counteract the prevailing looseness of thought and consequent carelessness of life. No people wanting in strength and definiteness of religious opinion will long have integrity of character. Error can be successfully fought by those only who are conscious that their loins are "girt about with truth." Negations have no constructive power. Teachers in our schools should, all of them, be men and women "who both know and love the Methodist doctrine and discipline,"

EDUCATIONAL CONVENTION

and who are faithful in effort to impart this knowledge and induce this love in others. Methodism is not narrow, has never been narrow, but she can better afford to be regarded so than to risk the loss of her doctrinal integrity, her definiteness of experience or her spiritual power. And if these shall ever be lost, especially the doctrinal integrity, it will be largely through the influence of her schools, her schools which heretofore have been and always ought to be the great conservators of her strength.

What is taught in the schools to-day will be preached from the pulpits to-morrow. If the tides of spiritual life are low and sluggish in the lecture-room and on the Campus, so they will come to be, sooner or later, throughout the Church.

The relation between inadequate conceptions of God and the spirit of worldliness is not always evident, but it is close and constant. He whose God is less than the God of revelation will soon say in his heart "No God." A vague sense of immortality, fitful and feeble, may exist without belief in a personal God, but it requires a profound conviction of His personality and His unceasing presence to make this sense definite and strong. Without this, animalism comes to the front: "Let us eat and drink; for to-morrow we die." What we term "worldliness" is the expression in life of materialism in thought. It may take the form of Mammon-worship, the feverish excitement of the exchange, the mad rush for earthly values. Or it may show itself in senseless devotion to social functions and frivolities. The view of life is false; the ideals low; Christ is not apprehended; God is not in the thought; prayer is forgotten or is formal. The whole man becomes inverted, the soul atrophied and moral corruption follows. What pastor of us all is not called on to face this condition among the thousands outside the Church? What one has not noted, with inexpressible sadness, the evidences of this materialism within the Church? And

EDUCATIONAL CONVENTION

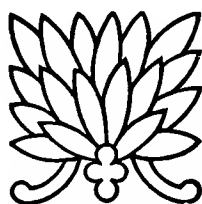
what a God-send is some cultured young man or woman, trained in a Christian school, with noble ideals and consecrated energies and lofty purpose! The helpful impress of such on the spiritual life of the Church can scarcely be overestimated. And they are coming from our Methodist schools, hopeful and earnest, an ever-increasing number of young men and young women, potent factors everywhere, forces for righteousness, knowing the history of religious thought, "not ignorant of Satan's devices," whose religious experience is definite and Scriptural. These will have been taught that the great God, the Father of us all, is no mere folk-myth, no apotheosis of an idea, but is the great "I Am," proclaiming Himself "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty," the great God who is too just not to be merciful and too merciful not to be just.

They will have been taught that Jesus of Nazareth is the truly normal man, the manliest of all manly men, well-rounded, brave and tender and true; with masterful mind and well-poised body; intense and broad and cosmopolitan, the interpretation of yesterday and the prophecy of to-morrow; large-minded enough to understand, and to be understood by, all types of mind; large-hearted enough to love, and to be loved by, the great heart of humanity. Not simply the "Man of Galilee," but the man of all lands; not the typical man of the first century, but the typical man of all the centuries—past and to come. And that this man who has in himself all of man, has in himself more than man; that in Him dwelleth "the fullness of the Godhead," not as an inspiration, but as an essential of His being; and that this God-man is the "only begotten Son," the revealer of the Father, the sacrifice for our sins, the Savior of the world; that His will is the rule of our conduct and His life the law of our being.

EDUCATIONAL CONVENTION

These young people will have been taught that the Holy Spirit is not force, but God; a being, not an influence; that He creates, and renews, and informs, and cleanses, and comforts, and guides, and sustains; that He may be grieved and resisted, and hopelessly and eternally sinned against; that He will come into the penitent and trusting soul and garnish it for His dwelling-place, and fill it “unutterably full of glory and of God.”

These will be youths who have been led to this Father, through this Son, by this Spirit; to them the Son will have revealed the Father, and they will not only know of Christ but will *know Him*, and will know their sins forgiven, and will “have received the Holy Ghost.” They will have trained minds and cleansed hearts, these Timothies and Syntyches of our Methodism, aflame with love and zealous for the Lord. Our teachers, God bless them! are striving and should ever strive that whoever shall matriculate here may also have their names “written in the Lamb’s Book of Life.”



A Survey of Progress in the Educational World for the Last Twenty-five Years

PROFESSOR H. C. PRITCHETT, M. A.

Nearly four hundred years ago when Martin Luther at Worms had met in single combat the combined powers of Church and State, realizing the terrible condition of the oppressed German people, he decided that a system of universal education was necessary to the advancement of Christianity. He further realized that the Church would not do this work and insisted that the State should undertake it; and under the direction of this German monk and his collaborer, Melancthon, was developed the Saxony School Plan.

Later when Prussia was humbled in the dust at the feet of Napoleon, she laid the foundation for her future greatness by inaugurating the Prussian school system. Napoleon was too busy to see Pestalozzi; but when sixty years later the son of Frederick and Louise was crowned king of United Germany at Versailles, Von Moltke said, "It is not the German soldier, but the Prussian schoolmaster, who has conquered France." Illiterate France had been unable to cope with educated Germany; but she had learned her lesson and with Gallic quickness began that wonderful revolution in her educational system, until with her mother schools receiving children at two years of age, her primary schools, her secondary schools, normal schools and Universities, she now gives to all her children the opportunity of an education with a system completely organized from the mother school to the University; and, to-day, except for the lamentable failure to

EDUCATIONAL CONVENTION

recognize the right of every child to religious teaching, France has a more nearly perfectly developed system of public schools than any other country in the world; and all this has been accomplished within the space of twenty-five years. Japan within the same time has grown from a hermit nation to one of the great powers of the world. Conservative England has taken up the educational problem; and within the last five years no other question has more profoundly agitated her than that of the education of the masses of her people.

I must pass by this work in other countries, simply saying that the Church has come to recognize the school as an indispensable adjunct to her work in the mission field. In the United States, and especially in the South, the growth of educational sentiment has been marvelous. Twenty-five years ago, none of our Southern States had any comprehensive, well-developed system of public schools; now every one of them has a system more or less developed, which proposes to reach every child within the school age. The details have not been fully worked out; but in the last twenty-five years, educational problems have been studied as never before. The views of Pythagoras, Socrates, Plato, and Aristotle, of Confucius, of Moses, of the Jewish Rabbis, of the early Fathers of the Church, of Luther, Erasmus, Ascham, Locke, Comenius, Francke, Pestalozzi, Herbart, and, most of all, the teachings of Jesus have been examined, compared, and criticised. The child has been made the subject and object of study by trained experts. The Physiology and Psychology of childhood have been critically worked out, and upon these subjects a vast literature has accumulated. A new point of view has been occupied which gives an entirely different perspective. The rights of the child rather than the rights of the parent are now prominent. Even the father may not control a child to the injury of the child. Witness the child labor laws, the compulsory education laws, the various socie-

EDUCATIONAL CONVENTION

ties organized to protect children in their rights. The sacredness of the child and his right to an opportunity are being more fully recognized each passing day. The burden of the next quarter century will be the rights of the child. All over the land large sums of money have been given to found colleges and universities; while cities, towns, and villages are vying with one another in erecting school buildings and in providing for the education of the people, until it is now true that a high school, nay even a college education, is within the reach of every earnest ambitious boy or girl. State, Church and private philanthropy are all engaged in this enterprise. So rapidly is the work moving that any group of statistics is hardly compiled before it is out of date and fails to express the present truth. In this short paper I will not quote these statistics, but will refer you to the various reports published by the Commissioner of Education of the United States, the reports of Superintendents of Public Instruction of the several States, and to the reports of the Boards of Education of the several branches of the Christian Church.

A part of this effort is lacking in the highest interest, in that it is merely seeking to answer the question, "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" but I am glad that back of most of it is a profound belief in the Fatherhood of God and the universal brotherhood of man, and a recognition of the relations and obligations that spring as corollaries from this doctrine. The idea of the dignity and worth of the individual, so clearly taught by our Lord, is surely making rapid progress. The world in a very practical way is recognizing and acting on it, and I believe that there will be found among Christian people but few to controvert this proposition which I here announce, that every child born into this world is entitled to an opportunity to make the most of himself; a right with which even the parent may not interfere, and this whether he

EDUCATIONAL CONVENTION

be "Jew or Greek, Barbarian, Scythian, bond or free; for Christ is all and in all."

If you ask me what is the most significant, the most important thing developed in this period, I shall answer, the recognition of the proposition I have just stated and the adoption of the means looking to its accomplishment. The very meaning of the word "*Education*" has changed many times in the passing years until it now stands for the complete development of the whole man, such development as will enable him to fulfill the purpose of his existence. Hundreds of years ago, the greatest of Greek teachers, writing on Education, said that man must be educated physically, intellectually, morally. We have not yet attained the old Greek ideal of physical education. Many early Christians misread St. Paul and forbade to bathe, properly clothe, and care for the body, looking with great disfavor on athletic exercises; but we are rapidly coming to realize the necessity for careful physical training if the body is to become a fit instrument for the soul to work through. By another group of educators, intellectual education, learning, culture were regarded as the essential work of the school; but experience has shown that physical and intellectual, unless coupled with moral development, do not make for righteousness, do not make for character, do not make for good citizenship, but are a menace to our Christian civilization. It is not sufficient to train the physical and intellectual man; the emotions and the will must be developed and trained to fit the human being for the highest usefulness.

Some years ago a strong movement developed against religious instruction in the public schools. The idea was promulgated that these schools, being supported by persons of all shades of religious belief, or unbelief, must exclude religious instruction; that this was only doing what was fair and just. This specious argument, born of sectarian bigotry joined with agnosticism, failing to consider the rights of the

EDUCATIONAL CONVENTION

child, drove for a time even the Bible from many of our public schools, until it was clearly demonstrated that this sort of education was incomplete, one-sided, ineffective, in that it failed to develop all the powers of the individual, that it did not produce a high character of citizenship, that it failed to develop a child for the highest service to his country. It produced men lacking lofty aims, lacking high ideals, men without noble aspirations. The reason was not far to seek, but the question how to meet the argument was perplexing to the philosophers and theorists. Thank God it did not greatly trouble a multitude of godly men and women, who were resolved on the complete education of the children; and who cut the Gordian knot, Alexander fashion, and who showed the world that it was both lawful and expedient to do that which was for the best interest of the child—teachers who took this common sense view, that the right of the child was the paramount consideration, that religious teaching may be roughly divided into sectarian teaching and ethical teaching, that sectarian teaching, being relatively unimportant, may be wisely left to the Church and to the home; but that the ethical element, that which makes for righteousness, for character, for good citizenship, being of supreme importance, may be made prominent in every school without infringing on the rights of any American citizen.

When you recall that within the past five years a society for the promotion of religious teaching has been formed in this country; when you recall the recent meeting at Nashville of thousands of students from nearly all the great educational institutions of our land; when you consider the more significant fact that at the recent meeting of the Department of Superintendence of the National Educational Association at Louisville, Ky., the morning of the first day was devoted to the reading and discussion of a paper by Supt. Mott, of Indiana, on the subject, "Means afforded by the Public Schools for Moral and Religious Training," and an-

EDUCATIONAL CONVENTION

other by Dr. Thompson, President of the Ohio State University on the subject, "The Effect of Moral Education in the Public Schools upon the Civic Life of the Community;" when in this remarkable gathering of school men from all over the United States and Canada there was heard only one word of dissent from the opinions expressed in these papers, I think you will realize that we have practically solved the problem; that the common sense American citizen has concluded that, after all, this country, while it intends to be just to all men, does not labor under any great burden of obligation to the Chinese, the Turk, the anarchist, nor the devil; and that he does not need and does not propose to surrender that which is noblest and best in his civilization at the dictation of any or all of these. But it is with the religious zealot with whom we find it most difficult to deal. I am often annoyed at hearing Christian men say that we have no right to read the Bible, to pray, nor, in other words, to teach religion in our public schools. Such persons certainly have not read the decision of the Supreme Court of the United States in the Girard will case in which it said, "It is also said and said truly that the Christian religion is a part of the common law of Pennsylvania;" nor do they know that the Supreme Court of the United States has said in the case of the Church of the Holy Trinity, that "this is a Christian nation." Surely they do not know that the Supreme Court of Kentucky has decided that "the Bible is not a sectarian book." Assuredly they have not read the following extract from Harper's Weekly of date March 10, wherein it says, "An enormous majority of our people think in terms of the Christian religion, * * * * and it is an entirely justifiable use of language to call the United States a Christian Nation," or they would recognize that we have passed that mile post. Neither do they know that all of the Superintendents of Public Instruction of Texas, from the time of Superintendent Baker to the present, have held with

EDUCATIONAL CONVENTION

the Supreme Court of Kentucky that the Bible is not a sectarian book and that there is no law in Texas which forbids the reading of the Bible in the schools. The absolute necessity for this position is now admitted, at least, by most public school men.

Brethren, has not the time arrived when all citizens, whether they be Church men or no, must take a lively interest in all that pertains to the education of the children of our land, whether the work be done in public, private, or Church schools?

In this paper I cannot mention the educational work done by private schools or by other branches of the Church, but I wish to say that it has been of great service to Texas, and I hope it will increasingly flourish. I have been requested to tell you whether our Southern Methodism in Texas has kept pace with other Christian Churches in this work. To this question, I answer yes and no, but cannot undertake to discuss it in the short time allotted me. However, I will say that the Church has not kept pace with the State. If the Church does not know this, if the Church has not taken note of the great public school movement, it is unobservant. If Christian men do not ally themselves with this movement; if they do not help, guide, and direct it, which as citizens of the State is their right, they will fail to do their duty. If the Church demands that these schools shall be Godless; if she insists that religion shall be banished from these schools and shall succeed in this, then she will not only have lost a great opportunity, but will have committed a crime, the foolishness and wickedness of which is beyond comprehension. Yet, in a recent discussion of this subject, I was shocked to find that a prominent teacher, in a prominent Christian University, took the extreme position that a teacher could not lawfully even tell Bible stories to children in the lower grades of the public schools, while most of the public school teachers present were insisting on the necessity

EDUCATIONAL CONVENTION

and right to develop the religious element in education by any means that were not sectarian. I am sure that our Church schools have made great progress in the past twenty-five years; but if you will note the number of Church and private schools in the South that have died within that time, and how the public schools of all kinds have sprung up and grown within the same period, you will see that as Christians, and especially as Methodists, we have done very little in comparison with the State and in comparison with what ought to have been done. I rejoice in the broad philanthropic Christian spirit growing in our public schools; I rejoice in the development of the great educational system of our State; I rejoice in the great State University which Texas is so rapidly developing. As Texans we should be proud of it, help, aid, and assist it to the extent of our powers. It is ours, we are responsible for it; but I wish that I could say that our Church schools were developing *pari passu*.

What our own Southwestern University has done, after such continuous struggles and heroic efforts, is due not so much to the awakened interest and liberality of the Church, nor because of her recognition of her duty to it, but largely to the self-sacrificing spirit of her Christian teachers. What shall we say of these devoted servants of the Church, who stood by the University though tempted by offers of larger salaries, and by that which appeals even more strongly to men of learning, culture and ability, offers promising larger opportunity for self-development, larger leisure for self-culture and larger means for accomplishing a great work in their chosen fields of labor? And what shall we say, on the other hand, of the Church which in Annual Conference assembled refuses the urgent request of the Curators of the University for increased assessments, when it is manifest that without such aid the University cannot properly do its work nor hold its men? What shall we say of that blindness

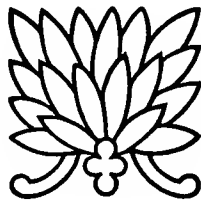
EDUCATIONAL CONVENTION

which refuses to look the situation in the face, and to recognize the opportunity and call to higher service? It is often asked why Methodist young men go to the State University rather than to Southwestern. Various reasons have been assigned, but is not the chief reason that the Methodism of Texas has not come to the aid of Bourland, of Hayes, of Sinex, of Kilgore, and Nelson and has not so endowed and equipped the Southwestern as that she may be a worthy peer of our great State institution in all departments of educational effort? I trust that I shall not be understood as undervaluing the work of the Southwestern nor the ability of the members of her faculty. Nothing is further from my thought. The marvel is that, with such slender means, they have maintained so high a standard and done such excellent work; and, as I have said before, the thanks are due to them rather than to the Church, whose interests they have served. Neither would I be understood as opposing the State University. I am proud of its growth and pray for its abundant success, but I should so much like to see on the banks of the San Gabriel, built and endowed with Methodist money, a worthy rival of our institution on the Colorado; each growing in usefulness and provoking the other unto good works. We Methodists cannot plume ourselves over much on what we have done in the last twenty-five years here in Texas for Christian education. It is to Mood, Brice, Cody, McLean, Sanders, Young, Allen, Hyer, and their co-laborers that praise is due for what great things have been accomplished.

Now, in conclusion, may I ask what are we going to do about it? Shall this Convention meet and adjourn without some call to action, or shall we go to our several Conferences this fall with a definite plan, a well-defined purpose, resolved in the first place that Coronal Institute, the Polytechnic, Alexander Collegiate Institute, Clarendon, the North Texas, San Antonio, Chappell Hill Female Colleges, and all the other schools of the several Conferences

EDUCATIONAL CONVENTION

shall be properly cared for; but especially shall we resolve that we will join hands to do great things for our Southwestern University? Shall we so plan here and now that its income shall be doubled, and that it be otherwise equipped and endowed to the end that it shall in aftertimes take its rightful place among the greatest in the land? What will the next twenty-five years witness? Either a great forward movement, or else the University idea will be given up, and our Conference schools sink to the level of private institutions. Save Coranal Institute and Chappell Hill Female College, but few of the Conference schools are more than twenty-five years old. McKenzie, Rutersville, Soule and Wesleyan have passed away, but from their ashes has sprung the young Southwestern, largely developed during the last twenty-five years, already heroic with sacrifice and big with the possibilities of service. Shall it, too, die with the men who made it? When Hyer, Cody, Allen, and Young shall follow Mood and Sanders, worn out with the struggle and that hope deferred which maketh the heart sick, will the Church expect to find others of like character to assume the heavy responsibilities while she, still lagging, refuses to do her duty? Or will she awake and aid in bringing about the day when the knowledge of the Lord shall cover the earth as the waters cover the sea by giving to Texas a great institution whose mission shall be to sanctify all knowledge, all culture, all service; and for this, and this, and this, let us devoutly work and pray.



Recent Developments *as* Indicating *the* Trend *of* Educational Thought *in* Religion

REV. C. E. DOWMAN, D. D.

At the distance of Georgia from Texas the writer could only infer to what particular "Recent Developments" that phrase in the topic assigned me referred. During the past few years there has been an unusual discussion of educational questions. Many thoughtful and observing people have felt a degree of dissatisfaction with existing conditions. The tendency toward the secularization of education which was so strong during the latter half of last century, and which resulted in the effort to exclude the Bible and formal religious instruction from the public schools, and which encouraged the founding and rapid growth of State and other non-Christian institutions of higher learning, has met a decided current in the other direction. The pendulum of public opinion having reached the highest point on the one side is now moving back. The condition is still unsettled, but thought, discussion and agitation will clarify opinion, and the final result will, no doubt, be a new and better basis for religious education. "Nothing is settled till it is settled right," and the process of agitation will go on till right conclusions are reached and a right course of action assured.

That something is wrong with our educational system is seen from the fact, that in the opinion of many serious observers, our children are growing up "lusty pagans," that in the younger generation there has been lost much of the spirit of reverence, regard for authority, faith in the reality

EDUCATIONAL CONVENTION

of unseen things, and of the sense of responsibility to God, and a corresponding increase in crime and criminal tendencies on the part of the young. In forty years the proportion of criminals to the population has increased from one in three thousand to one in seven hundred, and in one decade, 1886-1896, the number of murders in the United States increased from 1,146 to nearly 14,000. Our jails and penitentiaries are filled with young criminals; not the stolid and ignorant, but shrewd, keen-witted men, guilty of crimes that require intelligence to execute—moral perverts. Says Dr. Hervey, of the School Board of New York City, "It must be admitted that the public schools are in some measure responsible for this grave situation."

This dissatisfaction with existing conditions and the determination on the part of many leaders in religion and education to secure a better status in moral and religious education has resulted in the organization of "The Religious Education Association." Such an organization composed of hundreds of the foremost ministers and educators in the country, under the leadership of such men as the late President Harper, Dean Sanders, President Faunce, Bishop McDowell, President Charles Cuthbert Hall, Professor Peabody, Chancellor Kirkland, and others, in which every phase of religion in relation to education is discussed, not only creates and extends public sentiment, but is an indication of the trend of public thought.

The general consensus of Christian patriots and educators undoubtedly is that a plan must be formulated and operated to incorporate more positive religious instruction into all departments of education. We shall not return to the parochial schools for primary and secondary education, nor will the denominational college again occupy practically the whole field of higher education. The public school is the logical necessity of a Republican form of government, and the great State institutions are so meeting a demand of pop-

EDUCATIONAL CONVENTION

ular education that they will continue increased appropriations.

The denominational college will hold its place as the expression of the educational policy of the Church, and will increase in efficiency with larger endowments and better equipment, but it will flourish not in harmful rivalry with State Universities, and non-denominational institutions, but will adjust itself as a part of a great and comprehensive educational system.

It must be the utmost care of the Church to keep her institutions of learning Christian in fact as well as in name, and to make them vital with the life and Spirit of Jesus Christ. So shall they not only train the youth of the Church for a conscientious meeting of the obligations of life, but they will exercise a quickening and restraining influence on State and private institutions. The responsibility of the denominational college is not by any means confined to its immediate constituency.

The effort of the Church in behalf of religious education does not end with the guarding of her own institutions from secular tendencies, and infusing them with the spirit of vital Godliness, but should extend to the permeation of the whole educational system with moral and religious influences.

The recent awakening to the necessity for a better and stronger religious element in education seems to have resulted in some general conclusions, and a determination to make them effective.

1. There must be a revival of religious instruction in the home.

To secure this is particularly the work of the pulpit and the religious press. No matter how excellent may be the work of the Sabbath school; no matter how careful may be the ethical training of the public school, no agency can substitute the instruction and example of the home. The religious life of the home should find expression in the formal

EDUCATIONAL CONVENTION

recognition of God and his Word in family worship, in careful catechetical instruction in the great facts of religious faith, in an atmosphere that is charged with piety, and in the potent and enduring influence of personal character. Impressions made by the religious life of the home cannot be easily eradicated by the antagonistic influences of the world, nor can the lack of such impressions be supplied by other agencies. With the Christian home the nation is safe, but without the inspiration and protection of such home life, each succeeding generation may drift farther from the faith, and may more and more lose the only sure basis of moral character.

2. There must be more effective ethical instruction, based on religion, in the public schools. This demand is attended with no little difficulty. While the public school is supported by the tax payers of the State, any individual has the right to protest against the teaching of any particular phase of religious belief. As a Protestant I should object to my children's being taught the worship of the Virgin Mary; as a Methodist I should object to their being taught some portions of the Shorter Catechism, or that immersion was the only valid form of baptism. And so we must admit that no sectarian or doctrinal bias should be involved in the religious instruction of the schools. Still, a God-fearing nation should not be deterred by the exaggerated demands of a few sceptics and agnostics from incorporating in the courses of instruction for their children recognition and reverence of God, love for God and for fellow-men with its demands for unselfish service, and the authority of the Holy Scriptures in matters of faith and practice.

(1) The devotional service at the opening of the school, consisting of the reading of a Psalm, the singing of a hymn of trust and praise, and the repetition of the Lord's Prayer, is an exercise to which neither Protestant, Roman Catholic

EDUCATIONAL CONVENTION

nor Jew could object, and properly conducted may be the means of deep and lasting religious impressions.

(2) Many of the beautiful stories of Bible history should find a place in the text book for reading or should be related by the teacher. No one objects to the use of such stories as Romulus and Remus, William Tell and the Apple, George Washington and the Cherry Tree, all of which are more or less mythical. Surely more impressive moral lessons can be taught by the stories of Cain and Abel, the Flood, Abraham and Isaac, Jacob and Esau, Moses in the Ark of Bull-rushes, etc.

“And Truth embodied in a tale,
Hath entered in at lowly doors.”

(3) The personal character of the teacher is the most important element in the moral and religious influence of the school. Mr. John W. Carr, Superintendent of Schools, Anderson, Indiana, says: “In the choice of teachers, personality, power and character have counted for more than scholarship or professional training.” * * * “In teaching morals, even to a greater extent than in teaching anything else, the teacher is the most important factor.” In the public schools of Anderson “Eighty-seven out of ninety-three are ‘Church-members,’ and there is no moral or religious work with which they are not prominently identified.” It is the life that counts. When patience, purity, self-control, self-sacrifice, enforce and illustrate theories and precepts, and present virtues in attractive forms, falsehood and impurity, cruelty and injustice will be avoided in personal conduct and condemned in others.

Dr. Hervey, of New York public schools, says: “The cry for more effective moral instruction in the schools, and for a better moral output from the schools is waxing more and more insistent.” And what the American people want they will find a way to secure.

3. There must be positive religious instruction in Col-

EDUCATIONAL CONVENTION

leges and Universities. As we have already seen, this should be normal to the denominational college. The colleges of the Methodist Episcopal Church are required by the law of the Church to provide for the literary and historical study of the Bible. They stand for Christian education, and should make all things tributary to this. There should be no excuse for inferior work in other lines, but the Christian college must offer as thorough instruction in literature, science and philosophy as any other institution plus the moral and religious instruction that is often wanting in others.

We have come to a new time in the study of the Bible. As Churchmen we cannot afford to be blind to what has been accomplished by devout scholarship in the line of historical criticism. As our young men are bound to come in contact with the results and conclusions that are set forth by this school of investigation, it is best that they should be guided by wise and conservative teaching to get the greatest good out of recent critical studies of the Scriptures, as well as guarded against being swept away from the anchorage of their faith by a tide of rash and unwarranted theories.

We shall have to lay aside some prejudices and assume some risks in meeting these new conditions of Biblical study. So far the teaching of the Bible in most of our schools has been superficial, largely homiletical—good but inadequate. Men who appreciate the necessity for such an adjustment have honestly hesitated to get out of the beaten track. But the present demand for Biblical instruction is also made of the great non-religious and State institutions.

(1) That chairs for the teaching of the English Bible shall be established, offering elective courses in Biblical literature. If such cannot lawfully be provided at the expense of the States, then let private munificence endow the needed chairs and lectureships with the approval of Boards of Trustees and due credit for work allowed by faculties.

(2) That all possible encouragement be given to the

EDUCATIONAL CONVENTION

Y. M. C. A. and other forms of religious activity within the college, though not a part of it.

(3) That by the enterprise of such denominations as have a large number of their young people in State Universities and other great non-denominational institutions, guilds, boarding clubs, etc., be established, to gather the youth of a particular Church together in groups, and so keep them under the influence of evangelical religion. Some plan similar to the "Social Settlement Homes" in cities, under the direction of representatives of the Churches, might be very effective in larger universities. Says President Faunce in his "Survey of Progress in Moral and Religious Education," at the meeting of the Religious Education Association, in 1905, "The most cursory review of the past year makes it clear that these twelve months have been a time of unprecedented agitation and activity; the slumbers of years have been broken. Complacency is abolished. The disciples of the status quo no longer dominate the entire situation. A 'Divine discontent' has spread throughout the land."

“There’s a fount about to stream,
There’s a light about a beam,
There’s a warmth about to glow,
There’s a flower about to blow,
There’s a midnight blackness changing
 Into gray;
Men of thought and men of action,
 Clear the way.

Aid the dawning, tongue and pen,
Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe,
And our earnest must not slacken
 Into play;
Men of thought and men of action,
 Clear the way.

The Church and Higher Education

BY REV. R. G. WATERHOUSE, D. D.
EMORY AND HENRY COLLEGE.

The Church needs higher education, and higher education needs the Church. These two truths are disbelieved by many, questioned by some, ignored by most, and are clearly manifest to only a few. Upon these few and the advocates they are able to gain comes the duty of presenting, emphasizing, and enforcing them, until the day of their full recognition dawns, as dawn it must, if ever the kingdoms of this world become the kingdoms of our Lord.

No one may affirm with absolute certainty what significance the framers of this program attached to the chief words in our topic; but very little is risked in saying that the word "Church" is here used in its broadest sense, including not only all organized bodies of believers "among whom the pure Word of God is preached, and the sacraments duly administered," but all true believers of every denomination and no denomination who constitute in the fullest sense the Holy catholic Church on earth, "which is His body, the fullness of Him that filleth all in all." Even less is risked in saying that the words "Higher Education" are here used as meaning that education for which the college and university stand, whose aim is higher and highest development, fuller and fullest knowledge. This is the higher education that the Church needs, and that needs the Church.

Let us take up the two truths mentioned in the order named, and give to each some special consideration.

First:

THE CHURCH NEEDS HIGHER EDUCATION.

Take the Pauline conception of the Church presented in

EDUCATIONAL CONVENTION

the words, "which is His body, the fullness of Him that filleth all in all." The meaning being that while Christ comes to expression in all things, He comes to fuller, completer, more satisfactory, and more nearly perfect expression in His Church. We may infer from these words that it is a chief function, a primary duty of the Church to express Him. This inference finds support in the whole tone and tenor of the Scriptures. It is, in fact, a truth to be read as woven in their very warp and woof. It is a truth permeating the very constitution and essence of the Church.

Now, in order to express Him the Church must embody Him, in order to embody Him she must comprehend Him, in order to comprehend Him she must have not only Divine inspiration, inward illumination, but powers of human intelligence in higher and highest development. Great and indispensable as inspiration is, there must be something to inspire. The more there is to inspire, the more does the inspiration count for. The greater the subject, the greater the need of higher and highest powers for its comprehension. He who is Son of Man and Son of God is the greatest of all themes. In Him is all the breadth and depth of an ideally perfect humanity and in Him dwells all the "fullness of the Godhead bodily." To comprehend Him absolutely is impossible, but to know Him in growing measure is possible to growing powers, hence the need of that higher education, whose aim is higher and highest development.

Again, to comprehend Him who filleth all in all, who is the bond and center of the universe, the inmost core and essence of all things, one must have the fuller and fullest knowledge possible of all realms, hence the need of that higher education whose aim is also fuller and fullest knowledge.

To comprehend Him and by consequence embody and express Him, the Church must know not only His essence, but His human and Divine, His world and universal relations, for the expression must be in the form of a perpetuation of His ministry, His ministry as prophet, priest and king, His

EDUCATIONAL CONVENTION

ministry of healing, preaching and teaching. Consider for a moment what emphasis this fact adds to the demand for higher and highest development, fuller and fullest knowledge. In the light of these facts we may most assuredly affirm that *the Church needs higher education.*

Second:

HIGHER EDUCATION NEEDS THE CHURCH.

We have said that higher education is that for which the college and the university stand, whose aim is higher and highest development, fuller and fullest knowledge.

The college prescribes a round of exercises for the body and studies for the mind, calculated to give simultaneous and harmonious development to the physical and mental powers of man. These exercises are prescribed in the light of experience and the fullest physiological science. The studies are determined by the teachings of experience, observation and the latest psychological research. The exercises are intended to reach and develop every organ and limb, muscle and nerve, tissue and fiber of the body, making it a sound, healthy, pliant and responsive instrument of the spirit. The studies are to develop perception, self-perception, memory, imagination, thought, sentiment, affection, desire and volition, so that the issue of the whole round of exercises and studies shall be a well-rounded, full-crested, symmetrical manhood and womanhood.

The university stands for all that the college does and more and more perfectly. It adds courses of academic studies, whose mastery increases the breadth and depth of the foundation laid in the completion of a college course, gives lines of technical and professional studies whose completion by individuals heightens the efficiency of our common humanity, provides for research work that extends the boundaries of human knowledge and makes possible continuous original contributions to its sum.

Besides these great results, higher education introduces

EDUCATIONAL CONVENTION

the student to his inheritance of treasures, accumulated by the toil of many generations through numerous centuries, and puts him in intelligent touch with the depths beneath and the heights above and the reaches around him.

Such, in something of elaboration, is higher education, without the supervision or domination of the Church, but not untouched or unmodified by the influence of that Christianity which the Church represents, but it needs the Church in positive relation to, and aggressive influence upon it, to give it *first, a new view of truth.*

The Church holds that every finite truth admits of a three-fold treatment. First, it may be treated as a thing distinct—a something within itself; second, as an aspect of truth greater than itself; third, as an aspect or revelation of the greatest truth. Higher education left to itself only views truth in the first and second aspects. Each finite truth as an aspect or revelation of the greatest truth is the new view the Church gives. The greatest truth, she says, is God. He is the sum and substance of all that genuine revelation and true science can teach. Man, she declares, does not originate truth, he only discovers it. God, and God alone, is the author of truth. By virtue of this fact His impress is upon every truth. Since He is its author, every truth must have ethical and spiritual content, and therefore in its deepest significance and highest beauty reveals Him.

Higher education needs the Church, secondly, *to teach it reliance on an agent that mightily augments human ability to discern truth, especially in this third aspect.* That agent is the Holy Spirit. He effects this increased ability first, through the finite eternal qualities produced within by his work of regeneration, which answer to the infinite eternal qualities without, so that on the same principle that a mathematician knows a mathematician, a logician a logician, an orator an orator, a poet a poet, the regenerate know God. Second, by his inspiration or inbreathing, clarifying, refining,

EDUCATIONAL CONVENTION

elevating all human faculties, so as to give insight, farsight and foresight quite beyond what is merely normal. The Church holds that "there is a spirit in man, and the inspiration of the Almighty giveth them understanding;" that "no man knoweth the things of man save the spirit of man which is in him," and "no man knoweth the things of God save the Spirit of God;" that "the Spirit searcheth all things, yea the deep things of God;" that inspiration was not only essential to the giving of the Scriptures, but it is equally essential to the interpretation of both the words and works of God; that inspiration is essential to discerning the deepest significance and highest beauty of a truth, to comprehend its ethical and spiritual content.

Higher education needs the Church, thirdly, *to give it the true ideal of character and living*. We all know the necessity for and the might of an ideal in all processes of upbuilding, whether it be amid the mechanisms of man, organisms of God, or numerous varieties of human character. Man builds nothing, from the simplest toy to the most magnificent cathedral, without having in his mind the thought of what he would build. God has created nothing, from the smallest particle of sand to the most massive sun, from the most insignificant microbe to the tallest archangel, without having in His mind the thought of what He would create. No man becomes anything in character or conduct without having in the thought of his mind, affection of his heart and choice of his will, what he would become. Every educator and every system of education carries within an ideal of character and living which he or it seeks to set in the inmost heart of the one subjected to his or its educating. The Church holds that God himself is the only true ideal of character and living, for the reason that there is but one true character and one true life possible to God, and by consequence only one true character and one true life possible to any being formed to be conformed to the image of God. She, therefore, gives to higher education the truest possible thought:

EDUCATIONAL CONVENTION

and worthiest possible conception of God, as the true ideal of character and living.

In the light of the triple contribution of the Church to higher education here enumerated, we see how all co-operates to fix in the heart of humanity a growing conception of God, which conception becomes the great moulding force of the world's character and determining influence of its life; and we conclude that the higher education to which the Church thus gives itself, imparting essential and perfecting elements, is the true higher education which the Church should have to make it the Church the world needs, to give to the world that type of education in every grade on which its salvation waits.

In emphasizing

The Church's Need of the True Higher Education.

we may recall all the considerations urged in the proof of its need of the less perfect higher education, and note the fact that in no period of her past history, and that in no moment of her present life has she adequately comprehended her Lord, and by consequence embodied and expressed Him.

According to current count five thousand nine hundred and six years have elapsed since the creation of man, and four thousand years intervene his creation and that "fullness of time" when "the Word was made flesh and dwelt among us." We are taught in the prologue to John's gospel that, during these four thousand years, "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Among the few who received Him may be reckoned Abraham, of whom Christ said: "Abraham rejoiced to see my day; he saw it and was glad," and of those prophets of whom Peter spake as "searching what or

EDUCATIONAL CONVENTION

what manner of time the spirit of Christ, which was in them, did signify when it testified beforehand the sufferings of Christ and the glory that should follow."

The word made flesh came to that vast mass of Jewish people dwelling in all parts of the then known world, constituting a world nation, whose heart-beat was in Jerusalem, and found them a people believing in the transcendence, but not in the immanence of God, in a righteousness of the letter, but not of the spirit, and cherishing a conception of the Messiahship alien to the teachings of all types, shadows and symbols of the law, and of the true and sublime utterances of their prophets. There was, it is true, a small circle of elect spirits constituting a Church within the Church, consisting of such as were Zacharias and Elizabeth, Mary and Joseph, Anna and Simeon, who possessed at least the rudiments of a true conception; but the vast mass not only received Him not, but rejected and crucified Him.

The Apostolic age following upon His resurrection and ascension is characterized by three leading conceptions of Him: that of Peter, John, and Paul. Each conception is true, but neither contains the whole truth. The Churches of their founding fell far below them in their grasp of the truth. Not one nor all of these conceptions combined constitute an adequate comprehension of Him for the Church of our time.

The age of the Fathers succeeds, and, although marked by marvelous achievements, it is characterized by a slow decline in fullness of comprehension.

The Middle Ages come and darkness deepens in all the world through the period of a thousand years. The Christ of the gospels is veiled to human eyes. For his teachings are substituted the traditions of men.

Last comes the period of dawn and growing light, known as the Reformation and the Era of Protestantism. Much of this period has been characterized by shoutings, such as Paul heard when one said, "I am of Paul;" another, "I am of

EDUCATIONAL CONVENTION

Apollos;" another, "I am of Cephus," and yet another, "I am of Christ," causing him to ask, "is Christ divided?" No foremost leaders of the most elect denominations in our day will claim that the Church that they represent adequately comprehends her Lord. The best that they can tell us is, that that which was temporary and accidental is perishing and falling away, while that which is permanent, universal, and eternal is coming into clearer manifestation, and that there is progress in proportion as the Church attains to the true higher education.

It should be noted as significant facts in the Church's past history that it was through Moses, the best educated man of the old dispensation, that she was given her fullest revelation; that through Paul, the best educated man of the Apostolic Age, came that revelation of Jesus Christ that counted for most in her early conquests; that that period of the Church which was counted through many centuries as her Golden Age was a period marked by the prevalence of the best ancient speech and culture; that those periods and places in her history marked by unusual devotion to education, and especially higher education, are the periods and places in which she has shown most virility.

Since the true higher education is so vital to the mission of the Church, a very natural question suggesting itself just here is,

How Shall It Be Given?

There are hindrances to its giving that we may not well ignore. In no country of the world is there ground for larger hope of the education of the masses than in our own, yet the school population with us outnumbers the enrollment by about six millions. The enrollment is in excess of the average daily attendance by more than five millions. In every hour of every day of the school year there are at least eleven millions of the school population away from the place of instruction, and the higher the grade of instruction, the smaller pro-

EDUCATIONAL CONVENTION

portion in attendance. It is estimated that less than one-half of one per cent of our entire population is college bred.

When we turn from statistics to consider the ideas and ideals of the masses, as regards education, we find cause for greater rather than less depression of hope. Many parents are utterly indifferent, others think that "to read, write and cipher is enough for John," while reading and writing are quite ample attainments for Mary.

To overcome, the Church must proclaim her doctrine of life, as *being* in power to perpetuate and enlarge itself; of eternal life, as endless *being* in power to endlessly perpetuate and enlarge itself, basing all on the infinite nature of Him who is the bread of life, and whose exhaustless stores of truth in Himself furnish unfailing nourishment to all intelligent life.

Another hindrance is found in the votaries of the less perfect higher education, who claim leadership of the world's learning and investing themselves with the prestige of so high a claim, presume to circumscribe the Church's field of study in an effort to comprehend her Lord. With an amazing assumption of authority, they present to the Church the three synoptic gospels from which all record of the miraculous has been eliminated and invite her to search and find in that mutilated record the true conception of her Christ. The Church can, if she chooses, silently receive this record and, mastering the conception it presents of Him, demand the restoration of all that has been eliminated, not only in the name of all the reasons counted valid in conceding the partial record, but also in the name of what the conception itself calls for. Interpreting aright these three gospels and acquainting herself with the contents of the fourth, she can, with perfect rationality and cogency of reasoning, demand it also as but an expansion of what the synoptics contain in germ. To the four gospels it is easy to add as a harmonious and consistent enlargement of the record of His life the entire New Testament Scriptures, showing that the Pauline conception and the-

EDUCATIONAL CONVENTION

ology presents nothing that is in the slightest degree contradictory. Recognizing the organic and vital relation of the Old and New Testament Scriptures, she can but claim the entire Bible as a record of which He is the central theme. Discerning as she must, His relations to humanity, the world and the universe, she also must claim all history, all nature, in all heights, all depths and all reaches as revealing Him.

The first question asked has not been fully answered, but a second suggests itself whose asking and answering just here will contribute to a fuller response to the first than could otherwise be made. It is, "How shall the Church give to the world that true education in every grade on which its salvation waits?"

What has been mentioned as hindrances to the achievement of higher education by the Church for herself are also hindrances in giving this true education in every grade to the world. We may mention in addition, as a seeming hindrance to both, the fact that *the State is an educator*. She has a system of schools extending from the kindergarten to the university, whose establishment has cost her billions of dollars, and whose annual running expenses aggregate millions. Twelve out of every thirteen enrolled in the schools are under her tuition. The education she gives is not anti-Christian, but non-Christian.

There is no wisdom in making war upon the State, for she is in the business to stay and increase. The burden of the world's illiteracy is too great for the Church to bear. The State should be welcomed as the most potent helper possible in bearing it. The Church should not seek to substitute, but supplement the work of the State, and yet she must have for this purpose a system of education as broadly based and far-reaching as the system of the State.

How can this be? may be naturally asked, seeing that the State has and is destined to hold all the common schools, considerably the larger number of the secondary schools, a majority of the universities, and a considerable minority of

EDUCATIONAL CONVENTION

the colleges, while the Church owns no common schools, but a small part of the secondary schools, a minority of the universities and only a majority of the colleges.

The school house stands in the midst of from a score to many scores of families, and in close proximity to from one to several houses of worship which are the homes of organized Churches. In these homes and local Churches the Church catholic finds her great opportunity for establishing and maintaining in respectability and power a great system of education. Her system should consist not of one, but of three classes of institutions, homes, local Churches, and schools of secondary, collegiate and university grades.

The home has its origin in a Divine institution called marriage approaching in sanctity well-nigh to a sacrament. Its soul is the blended life of the one man and the one woman. From this blended life comes the world's young life. This young life through its first and most formative years is almost exclusively in the home. The Church may make the home an institution of almost immeasurable power in Christian nurture. All truth appropriate to tender years may and should there be taught as God's truth. The home has power to interpret through its human parenthood the great central truth of the gospel, the truth of greatest moral weight and spiritual power, namely, Divine parenthood.

The local Church has its commission to teach as well as preach, and should be so organized as to teach in power and demonstration of the Spirit the book of books, laying under tribute all knowledge in the illustration and elucidation of its lessons, adding breadth, depth, height and sublimity to all that is taught or may be taught in the home.

Who will say that these two institutions, the home and the local Church, cannot dominate and make Christian, if they choose, to the very heart's core, all the teaching of the State in the common and high schools of any community?

Receiving to her tuition, in schools of secondary, collegiate and university grade, students prepared through the

EDUCATIONAL CONVENTION

agency of the Christian home and the local Church, it ought to be easy for the Church to produce that superior type of scholarship, manhood and womanhood that the State herself shall covet, to make her institutions of higher learning those citadels, fortresses and defenses of her national life. that her highest welfare demands.

The realization of such a system of education as we have outlined, however broadly based and widely prevalent it may become, while going far, does not of itself insure the thorough giving of higher education to the Church, nor the true education of every grade to the world. There must be other and auxiliary movements by the Church. She must recognize the world in all the orders of its units and her mission to each and every order.

These units are, in minimum enumeration, the individual, the family, the community, the State and the Nation. Each unit has individuality and personality. This implies organization, intelligence and conscience. The Church should be the educator of the moral sense or conscience of each, making it a right, regal power in each.

When she has performed wisely and well this work for the State, she may demand of the State an education that produces the higher type of citizenship, and the demand will be heeded. When the State, whose conscience is enlightened, is told that an education which makes no provision for the religious nature is necessarily abnormal, that the stability of the Republic evidently rests upon the sanctity of a Christian oath, that the Church's view of truth and the universe rises above that implied in her mere intellectual education, like the dome of the heavens above the pioneer's cabin, she will recognize the irresistible conclusions to which these facts point, and be satisfied to give, through her institutions, nothing less than that best for which the Church stands and contends.

The Educational Policy of the Methodist Episcopal Church South

BY REV. J. D. HAMMOND, D. D.

It is related of Michael Angelo that, while strolling with some friends through the streets of Florence one day, he discovered a block of marble neglected in an old yard. It was half-buried in mire and rubbish. Regardless of his holiday attire, he at once fell to work upon it. While endeavoring to lift it out of the slime in which it lay, his companions asked in astonishment, "What are you doing, and what do you want with that worthless piece of rock?" He replied, "Oh, there's an angel in the stone, and I must get it out." He had it removed to his studio, and, after patient toil with mallet and chisel, he let the angel out. To the ordinary eye the stone was only a mass of unsightly rock, while Michael Angelo's extraordinary eye beheld in it the glory of buried art.

To the ordinary eye, the great thought of mental culture has brought a vision of skepticism, agnosticism, and atheism; but in Christian education the clarified vision of the Church of Christ has discovered *a life that is real* and has caught a vision of *the glory of God*. To the work of developing the angel of culture, and of clearing away the rubbish of ignorance, superstition and misconception the *Church has given herself*.

That she might be true to her great mission in the world, the Methodist Episcopal Church, South, has inaugurated and developed a policy of education worthy of her great membership and responsibility. While the *policy* is by no means in a perfected state, it bears everywhere the marks of statesmanship and leadership.

Christianity early developed an affiliation for education

EDUCATIONAL CONVENTION

and learning. To advance its principles and defend them, to secure wise advocates for its truths, it founded schools and colleges and literatures. Having educated teachers for its sanctuary, it began to expand its plans and included in its training poets, jurists, physicians and scientists, until now there is not a vocation or profession that does not in some measure at least feel the power of its influence. In America the college is the child of the Church. Harvard University, the oldest on the continent, inaugurated its wonderful career with the words of Luther's hymn, beginning, "A Strong Tower Is Our God." The university found its strongest friends among New England clergymen. Yale had its beginning in the gifts of a few Connecticut clergymen, who, bringing each a few books from their library, said, "I give these for the founding of a college." Out of 414 universities and colleges in the United States, only 149 are non-sectarian.

The Church, being the friend of the college and university, and the patron of learning, has the inalienable right to form a policy and exercise control of all educational affairs within the sphere of its influence.

The Church has felt that its first duty was to repress the tendency to multiply institutions with inadequate prospects for support. Out of the folly and sorrow of the past we have learned the wisdom of this undertaking. Our territory is strewn with these wrecks. These institutions are not only dead, but they have in many instances dragged into the dust the good name and credit of patronizing Conferences. To carry out this part of our policy is a delicate and difficult matter indeed. Some measure of success in the past encourages us to hope for larger success in the future.

Again, the Church undertakes to endow existing colleges which have the elements of success and the necessary conditions of usefulness. Our success in this undertaking will measure our success in educational work for all the future.

Some one has beautifully said: "St. John has swept together all gold for the streets of the New Jerusalem, all gems

EDUCATIONAL CONVENTION

for its walls, all cool fountains for its streams, all sweet song for its music, and all noble speech for its truth." While we are making preparations for that, an entrance into that life, no costly gift should be counted dear. The endowment of existing colleges furnishes the largest field for usefulness. Language fails us to tell of pressing necessities.

The man who gives his money for endowment stamps the image of God upon every piece of coin, and makes it pass current for the merchandise of heaven.

I heard Bishop Keener say once, "The sight of our young men and young women coming forth from our colleges, crowned with elegance and culture, is thrice reward enough for every dollar invested in endowment." Bishop Candler said wisely some years ago, "We must make up our minds to pay for Christian education, or pay for the lack of it."

The Church, in some measure at least, undertakes to influence the destiny of the colored man by helping educate the ministry of his Church. This thought is eloquent with the mind of Christ who would have all men saved. That the Church, with a steady hand, should advance the education of our ministry is a duty that involves the very life of the Church. The success with which the Church has encouraged the higher education of women, and influenced all non-sectarian schools, should inspire us to greater diligence and effort for all the future.

In conclusion let me say, that the missionary sentiment in the Church has grown five hundred fold within five years. How? By the dissimination of missionary intelligence and zeal. May we not hope for an awakening of interest in our educational work of corresponding proportions? Let the Church know that we have a great educational policy, and that in loyalty to the Great Head of the Church, we must be true to it.

Our Educational System *in* Texas

BY REV. JNO. M. BARCUS, A. M.

The statement of the subject assigned me assumes as a fact that which needs especial emphasis at this time; namely, that we have in Texas a well-defined, authoritatively adopted system of education. Once in a while a belated arrival in Texas, or a Rip Van Winkle who has just waked up, rushes into print and calls loudly for an Educational Convention of Methodists in Texas to agree on an educational system. Such a call comes at least a third of a century too late. The necessity for such a system was seen by Dr. Mood, and formulated by him in a paper written in 1869. Though not yet forty years old, this choicest son of South Carolina saw with the ken of a prophet that if Methodism in Texas should ever do her part in the educational work to be done in this vast domain, the various Conferences of the State would have to unite on one system. He saw that there was an opportunity in Texas to do what no other State could do. That there were here sufficient territory and sufficient prospective resources to establish and properly equip an educational system superior to anything that then existed in the Church, and equal to anything that might hereafter be inaugurated. When first proposed, his plan was pronounced by many leaders in the Church as both visionary and impractical. But to him it was neither. It had come to him after careful and intelligent study of all the conditions and issues involved, and, as he confidently believed, in answer to prolonged and earnest prayer. He believed that it *could* be done, because he was sure that it *ought* to be done. He realized that to unite five Conferences on any one scheme was a gigantic task, and he was thoroughly alive to the fact that it involved for him personally

EDUCATIONAL CONVENTION

sacrifice, hardship, toil and poverty, and yet, so confident was his faith that the future would vindicate the wisdom of his proposition that he was willing to stake everything, even life itself, on the venture.

The limits of this paper will not allow a detailed statement of the history of the adoption of this system, nor even a quotation in full of the articles which form the basis of our educational system. It is sufficient for my purpose to say that these articles were adopted by the East Texas Conference at Henderson; the Trinity (now North Texas) Conference at Paris; the Northwest Texas at Weatherford, the West Texas at Goliad, and the Texas at La Grange—all in the fall of 1869.

The system, outlined by these articles, involved three things: First, the establishment of "*one central school*," capable, by reason of endowment and equipment, of conferring the baccalaureate degrees in a manner equal to the best literary schools of the country. Second, the establishment, at convenient points, of a series of secondary schools, with such courses of instruction as the central school could endorse, and so correlated with the central school as to become feeders to it in the higher classes. Third, the establishment and equipment of professional schools. The paper containing these propositions also emphatically affirmed that no one Conference was able to arrange and carry out such a system, but that a united Methodism in Texas could do it, and therefore the Conferences adopting it pledged themselves to hearty co-operation. They designated the delegates who should at that session be elected to the General Conference as a commission to settle all questions of location, curriculum, faculty, etc. It required several years to work out in detail all the issues involved, but the reports and acts of this commission were from time to time ratified and adopted by the several Conferences, and since then, by repeated resolutions and concurrent acts, looking to a complete fulfillment of the system as originally adopted, they have continuously given emphatic endorse-

EDUCATIONAL CONVENTION

ment to the system. When this system was finally adopted and the central school located at Georgetown, the most important epoch in the history of Methodism in Texas was passed. This system, having been thus authoritatively adopted, and all the Conferences having pledged themselves to abide by it, I wish to give especial emphasis to the fact that the system cannot be altered, or be substituted by any other, however meritorious, without the concurrent action of all the Conferences in the same manner in which they entered the original compact.

Every point in this system has been at some time or other severely criticized, and systems with more or less of merit have been proposed as a substitute, but it is a matter for devout thanksgiving that these criticisms are becoming less frequent and are being looked upon with ever-increasing disfavor.

The only point at which we have had any very serious friction has been in adjusting the secondary schools, and inducing their promoters to consent for them to occupy their legitimate place in our system. Schools have arisen from time to time, dignified by their founders with the title of college, and claiming the right to confer the baccalaureate degrees, and yet clamoring for recognition as a part of our educational system in Texas. But a school claiming that right necessarily occupies the place, not of a correlated school, but of a rival. It has no place in our system, and in the nature of the case cannot have, until those who adopted the system and defined its limitations see fit to so alter it as to admit such a school. The fundamental and determining principle underlying the very idea of a correlated system of schools, in the sense originally intended, is that such schools shall have such courses of instruction in undergraduate work as the central school can and will approve and endorse; and as a compensation for such endorsement the graduates of these correlated schools are to be directed to the central school for the higher classes leading to a degree.

EDUCATIONAL CONVENTION

Of course, no one will contend that this system has yet been fully developed, but we are making commendable progress. Our central school has gone on from insignificant beginning, adhering faithfully to the ideals of her founders, having a care more for the character of the work done than for the number of students enrolled, at the same time enlarging her buildings, increasing her facilities, advancing her curriculum and increasing in patronage. Her requirements for graduation have kept abreast with the best universities of the land, so that her degrees are received at par everywhere in the educational world, and her graduates are to be found in every legitimate calling and profession, exercising a very large if not a controlling and determining influence.

Our list of correlated schools is becoming larger year by year; their position is being better understood and more highly appreciated; they are becoming more and more homogeneous, and to a perceptible degree feeders to the university. The establishment of a first-class Medical College in Dallas was a long step in advance. That this system, adopted a third of a century ago, and so tenaciously adhered to, is a good one, is proved by its success. Wisdom is justified of her children. Reference has been frequently made to the number of failures in Texas of educational ventures, but I call attention to the fact that not one of these failures was a part of our educational system. In every case they have proposed to run independent of, if not in opposition to, our system.

Another very strong presumptive evidence that our system is a good one is the fact that the State of Texas has adopted almost identically the same. She has one, and only one, school authorized to confer the baccalaureate degrees, and a complete system of high schools throughout the State, designed as feeders to the classes in the university looking to graduation, and a number of professional schools at different points. Here is a fact worthy of careful consideration on the part of those who would commit the Church in Texas to the policy of trying to equip more than one school of college grade. The

EDUCATIONAL CONVENTION

State of Texas, with her magnificent landed endowment, and with the Legislature authorized to make large cash appropriations, will not undertake to have but one such school. For the Church, which is dependent wholly on the voluntary contributions of her people, to undertake to equip more than one would, in my judgment, be not only foolish but suicidal.

In the matter of college education the best is none too good, and if the Church is to enter this field at all, and put the stamp of her approval upon the degrees conferred by any institution, her self-respect, as well as her obligations to her constituency, demands that she so equip that institution that she can do the work she professes to do in a manner equal to any institution in Church or State. She must be in a position to say honestly to the parent whose child she solicits, "We can give your child as good literary advantages as any other school can give," and assure him at the same time that the diploma granted, when he shall have finished her course, will not have to be apologized for anywhere. To do less than this would be to cause all her diplomas to be taken at a serious discount, and would put an unwarranted strain on the loyalty of our people, namely: Asking them to patronize an inferior school, simply because it is a Church school.

This was the main consideration that induced all our Texas Conferences to enter this compact more than a third of a century ago. They recognized the stubborn fact that Methodism could not do any respectable part of the great educational work of this great State without having one institution that could hold up its head without blushing in any association of colleges that might be gotten together on this continent. They recognized also, with equal strenuousness, that no one Conference of the State was able to supply this demand, but that by united effort they could, and so they said, "By the grace of God we will."

The wisdom of our system and the necessity for a strict adherence to it is more apparent today than ever before. Some contend that a system adopted thirty years ago does not meet

EDUCATIONAL CONVENTION

the demands of Texas in the twentieth century, but stubborn facts demonstrate that such a conclusion is false. It is contended by some that the resources of Methodism in Texas, when this system was inaugurated, were insignificant compared to our present resources, but it is sufficient answer to say that the demands upon us by reason of ever-increasing competition were equally so. The demand that is on us today as a Church is not for a change in our system that would allow the establishment of more schools of college grade, but for the better equipment and enlargement of the one we have.

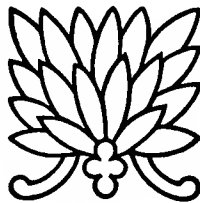
By reason of our united efforts we have attained unto our present commanding position, which is spoken of with commendation every where by those who know the facts. If this unanimity of spirit and union of effort shall continue in the future as in the past, the time is not far distant when the goal of which Dr. Mood wrote and dreamed thirty-five years ago will be reached.

Let me reiterate, in closing, the facts that at this time need especial emphasis. They are these: We have in Texas a well-defined, authoritatively adopted system of education—a system abundantly justified by thirty-five years of history; a system which the State of Texas has paid the very highest compliment, that of imitation; a system, which, if we will work it to a finish, will give us all that is to be desired in the way of educational equipment. What we need, therefore, is not a new system, but a faithful adherence to the one already adopted. Let us not allow any scheme, however alluring, to divert us from our original ideal, or to break our unity of effort. United we stand; divided we fall. In our case it is as true as it was of the signers of the Declaration of Independence: "We must all hang together, or we will certainly hang separately."

To fully develop our system will require large expenditures of brain and money, but our Texas people have an abundance of both. The gigantic task now before us is to induce our people to lay these things on our educational altar.

EDUCATIONAL CONVENTION

To do this we need now the same faith and heroic spirit that characterized our noble founder, when, amid conditions far more discouraging than ours, he said, "I had not started out to measure my strength on this or any other subject, but to measure the strength of simple truth, plainly presented, and accompanied as I hoped it would be, in answer to my prayers, by the illuminations and convictions of His blessed Spirit."



The Southwestern University History

BY REV. JAMES CAMPBELL, M. A., D. D.

In the Fall of 1874, at the session of the Northwest Texas Conference held at Weatherford, presided over by Bishop H. N. McTyeire, I met Dr. F. A. Mood. He was introduced to the Conference, and before its close, by his speeches, preaching, conversation, appearance and general bearing impressed me, as he did others, that he was in every sense of the word a great man. That impression has never ceased to grow upon me.

Being appointed junior preacher to the Georgetown Circuit by Bishop McTyeire, and admonished by him not to leave there without the A. B. degree, and on the invitation and advice of Dr. Mood, I entered the university as a student. There I soon learned to know him, not only as the Regent, but as the university itself. One of the best things that can be said of Southwestern University is that its soul and spirit are still those of Francis Asbury Mood. He so impressed his great personality with its high and Christly ideals that his successors could not, if they had desired, have escaped the influences and effects of that baptism. But I am happy to say that the baptism has been only the strengthening and enlargement of that which they themselves have brought to the institution. Upon none of them has the baptism been more manifest nor in more complete harmony with the original in the man than in the case of the present incumbent of the Regent's chair, Dr. R. S. Hyer, the modest, unassuming scholar and Christian gentleman—a man well qualified to fill the chair of physical science in any institution of learning, either in Europe or America, and who, with offers of much larger salary, with prizes more glittering in the eyes of the ambitious,

EDUCATIONAL CONVENTION

has chosen, as did Dr. Mood, to deny himself, bearing daily the cross that the sons and daughters of his Church and others may have the life of higher education more abundantly; a man whose knowledge of science has never weakened his devout piety, nor shaken his confidence in the personal God, who is "the Father of our Lord Jesus Christ," the Father of all mercies, and the God of all comfort."

When the junior preacher arrived at Georgetown in November, 1874, he found a small village with a moderately respectable court house, a few stores and shops and perhaps four or five hundred inhabitants. All of the marks of the frontier village had not been entirely effaced, and some of them did not seem to be so very ancient. On the north and west was the beautiful San Gabriel River, with its picturesque rock cliffs, evergreen trees and shrubbery, and reinforced at no great distances by bold and sparkling springs of water, cool and clear as crystal. On the north, east, and south were the rolling and far-extending black land prairies. Men wiser and more experienced than the junior preacher, men in every way qualified to judge, when visiting Georgetown, have remarked: "This is the ideal spot for a great institution of learning." The great city may have some superior advantages as the home of great schools, but it has also its disadvantages, and in the judgment of many the disadvantages outweigh the advantages.

The building, then on the outskirts of the town, now nearer the center, occupied by the university and Regent's family, consisted of a two-story stone structure, with six large recitation rooms and a commodious chapel on the second floor. Later a third story was added. Several of the thirty-three or more young men in attendance were students of college grade, ranging from freshmen to juniors. There were five students in the junior class, four of whom took the A. B. degree the next year. From this small beginning the Southwestern grew steadily until Dr. Mood's death in 1884, when there were more than three hundred pupils and students, and fifteen profes-

EDUCATIONAL CONVENTION

sors and teachers. The growth did not stop with the founder's death, but has continued steadily until now, both in material prosperity, the number of matriculations, and the advancing grade of work done. The Ladies' Annex had been added in 1878, thus making the university a school for both men and women.

There are now nine or ten buildings at Georgetown, with another to cost fifty thousand dollars well on the way, "the central or main one being considered the most beautiful single school building in the South." Thirty acres of land have been added to the original campus of ten acres. Besides, there is a magnificent building for the medical department in Dallas. We now have in Southwestern University a first-class college for young men and women, whose work and degrees are accepted by all the great universities in the United States. Also a Medical College in Dallas, beginning with a fine outlook, which promises to be numbered among the best.

As is well-known, the Southwestern University is successor to Ruterville College, Wesleyan College, McKenzie College, and Soule University. All the chartered rights of these institutions have been transferred by the Texas Conferences, and special act of Legislature to the Southwestern University. After Soule University at Chapel Hill had been crippled and practically suspended by the Civil War, and the yellow fever, there was an attempt to resuscitate it. But where was the man with the brain, scholarship, wisdom, courage, and energy, that could be persuaded to undertake it?

Providentially, about that time Bishop McTyeire was in Texas. He was wise, far-seeing, and always the friend and advocate of higher education. He knew how much the future prosperity of Methodism, and the State of Texas, depended upon the best education of the great multitudes of young people, who should inhabit the vast domain of this State. He, with the insight, and the foresight of the wise seer that he was, knew that it was none too early to lay deeper and broader than had yet been laid the foundations of the educational work

EDUCATIONAL CONVENTION

of the Church of Texas. He at once lent his influence and encouragement to the revival of the Soule University. He was then called on for the man to be the head and leader of the undertaking. With his knowledge of the men of the whole Church it did not take him long to decide, and Francis Asbury Mood, of the South Carolina Conference, was recommended.

Dr. Mood, notwithstanding the earnest pleading of the trustees, the advice of Bishop McTyeire and other Bishops, at first declined to leave his own Conference and come to Texas, but later, on the further urgent request of Bishop McTyeire, yielded to what he considered a Divine call through the Church. After many trials and tribulations in trying to rebuild Soule University, Dr. Mood saw that the only hope to build a great school in Texas was to get all the Conferences united in one institution. When he divulged this plan to some of the leading brethren they tried to discourage him by saying that it was impossible to unite the Texas Conferences on anything. Yet after one round of the Conferences he had them all pledged to his proposition, "to organize and endow a university for the Southwest to be under the patronage and control of the Conferences of the State, and such other Conferences as might thereafter desire to co-operate with them." Each conference also pledged its "heartly support without reference to personal and local preferences." The proposition also carried with it the arrangement "as far as practicable for a system of homogeneous advanced schools to be preparatory to the university." The proposition did not, however, comprehend in its intention female colleges, nor commit the Church in Texas to the co-education of men and women.

Bishop Keener, who had before advised the Doctor to drop his undertaking, and accept a good station to which he would appoint him, now said that he had more confidence in the movement than any which had been undertaken in Texas. Being asked the reason for his confidence, he said to Dr. Mood, "because you have knocked all the hurrah out of it."

EDUCATIONAL CONVENTION

That has been characteristic of the history of the university from then until now. What she has attained has not been promoted by gush and hurrah. There has been no exaggerated advertising, nor wild clamor for a crowd. The enthusiasm which is born only of the earnest and conscientious aspiration to glorify God, by doing the best for men, has characterized the leaders, and baptized the work of the Southwestern University. Like her Divine Teacher, in whose name her work has been done, she has always been able in truth and soberness to appeal to her works in justification of her claims.

Her degrees do not represent more than she imparts. They stand for all they mean in honest, faithful and thorough work. Bishop Keener, once on a visit to Georgetown, after looking into the work the university was doing, said to Dr. Mood: "I had rather educate my hoys here in the Southwestern than at Yale." The Southwestern is of course only a university in posse, but not in esse. But will she ever be a university in esse? She is a university by the acts of five Methodist Conferences, and the Legislature of the State of Texas. The State of Texas chartered her to be a university, and the charter covers fifty years from date Feb. 6th, 1875. Now, **fifty years in front of you is a long, long time, but fifty years behind you are but as yesterday.** Thirty-one years of the charter are behind us, and every one of them has been a very short year. The whole of them are not equal to ten years in the future. **Thirty-one years ago** who doubted that these many long years, as they were then, would bring us a great university, great in esse, well equipped, amply endowed, with the regulation four faculties, and the system of homogenous advanced schools, furnishing a thousand or more students? But, alas! No one knew then that every one of the thirty-one years would be a very short one. But now as we are in a position to see both ends of these years very close together, we stand and wonder that we have been able to do so much in so very short a time. We have a first-class college, with a Medical Department, and a chair of Practical Theology, and

EDUCATIONAL CONVENTION

a Summer School of Theology. Then if we have done so much in these very short years how much may we not do in the nineteen long years to come, when each of the nineteen before us is equal to five of those behind us? May we not at the end of the fifty years, Feb. 6th, 1925, have the four faculties, endowment, buildings, apparatus, and all other material equipments? I think so. But all these make neither a college nor a university. What, then, may she lack yet? This brings us to consider

Her Needs.

First of all, then, she needs students. This is the greatest of all needs. A paucity of students means a paucity of endowment. Given the students, you have the endowment, with the buildings, apparatus and faculties. There are practically no university students among the Methodists of Texas other than college students, and a very few of them. There are not more college students than the Southwestern can take care of, and then, like Oliver Twist, with justifiable hunger, cry for more. The multiplication of so-called colleges without students enough for one is a waste of time, energy and money. It means to prevail on people who know no better to put their money where it will help the fewest. When will our people learn that a good academy is much better than a poor college? There is no lack of boys and girls, men and women who need an education, and ought to be educated, but they do not know that they need it. Neither do their parents know it. In fact, neither parents nor children know what an education is.

To state the question differently: Our first need is a strong and conscientious conviction of the need of education, and a strong sentiment in its favor. This is evidenced by the fact that the great majority of our students drop out at the end of the Freshman and Sophomore years. The three or four hundred who start in at one end of the course thin down to a dozen or more at the other end. The young men and women who crowd the training or preparatory schools get to

EDUCATIONAL CONVENTION

be very few and far between before they ever cross the threshold of a college. Very few college students are ever disturbed in their slumbers by the ghost of a university. Those who live in cities and with a hop, skip and jump get to the end of the twelfth grade have already "come, seen and conquered" the whole world of knowledge and are thenceforth ready to conquer the whole world of the yellow, the white, and the green (gold, silver and greenbacks). Some stop in mid career because they are ready for business and want no more. Others stop because their rich pas are too stingy to send them longer. How can one expect a man to give money to build schools who thinks education a means to make money while he made his money mostly without education? Men do not need education to make a living any more than the fowls of the air, the beasts of the forests or the fishes of the sea. These all wear fine clothes and have plenty to eat, and, in addition furnish food and raiment for the other member of the animal kingdom, called man. The need of education is native to the man. Men need it because they are men. They need it as they need religion. The need for the one is as common and universal as the other. All have capacity for both, and capacity means need. The capacity for both being God-given in his own image and likeness carries with it the high obligation to seek the highest and best, both in religion and education. True religion and true education are Divinely joined together in one capacity, and "what, therefore, God has joined together let no man put asunder."

Again, the Southwestern needs the faithful and conscientious compliance of all the Conferences with the solemn covenant upon which the university was originally projected.

None of the Conference could after the solemn agreement and compact entered into enterprise another college without departure from their plighted word. It has been said that the creator is greater than the creature, but is the creator therefore under no obligation to the creature? Does the fact of superiority release anyone, either creator or creature, from

EDUCATIONAL CONVENTION

a solemn covenant? Who could trust or worship the great Creator of all if they knew that He were not absolutely true to his promises? Besides, no one Conference was the creator, but all the Conferences together were the makers of the covenant, and no one of them alone had or has the right to withdraw without the mutual consent of the others.

“United we stand, divided we” *may* “fall.” The university, therefore, needs the faithful co-operation of all the Conferences, in the pulpit and conversation to create among our people a proper understanding of Christian education, and the common need for it. Our people need to know that as religion is, so is education a public benefaction. All are its beneficiaries and are, therefore, under obligation to support it. The State recognizes the community of benefit in education, and taxes all the people to support it. And now, after nineteen centuries of warning by the great Head of the Church, are we still bound to the humiliating confession that “the sons of this world are for their own generation wiser than the sons of light?” (R. V.) The Christian education of any one is a common blessing, and all share its benefits. When our people know these things they will furnish the students and all necessary means to educate them, for the conscientious knowledge of the duty to educate carries with it the highest obligation to furnish the means thereto.

What Are Her Ideals?

They are expressed in her motto: “*Non quis sed quid.*” Not who, but what—not reputation, but character. They are expressed in the baptism of the self-sacrificing service of her founder, his successors and members of her faculties. Honest, faithful, thorough work—no sham, but the genuine article—and that sincere modesty is not altogether an obsolete virtue. Above all her ideals are expressed in the life and teachings of the Word who was made flesh and dwelt among us. The making of perfect Christian manhood, with the Divine help, in co-operation with the Church and her ministry, is the work Texas Methodism has committed to and expects the Southwestern to do.

Southwestern University: Her History, Her Ideals *and* Her Needs

HON. JOHN HENRY KIRBY.

Mr. President and Gentlemen of the Convention:

I am requested to address you for fifteen minutes on the "Southwestern University: Her History, Her Ideals and Her Needs." There are many here who are more familiar than I with the daily details of her current history. There are others who perhaps better understand her ideals, while still others know more than I of her needs. I can speak as one of her students who has felt her tremendous power in arousing hopes and ambitions in the hearts of her boys and girls, as well as pointing the way to their moral and intellectual advancement. I can best speak of her as a maker and finisher of men and women, leaving to others the discussion of her needs, her ideals, her hopes and ambitions.

It has been twenty-three years since I sat at her table or drank from her fountains. All those years since then have been active ones for me and have brought me in contact with many of her students, many who preceded me in attendance upon her sessions and many who have drunk from those fountains since my school days closed.

In this great country of ours we have no drones. We are a nation of laborers. At least it is every man's duty to devote himself, his intelligence and his energy to some useful employment. It should be every young man's ambition to win distinction in some department of useful labor. The fact that vicissitudes arise and misfortune overtakes is no excuse for a life of idleness. The money that a man has he may lose. It flies away from him perhaps when he needs

EDUCATIONAL CONVENTION

it most. A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor when success is with us may be the first to throw the stone of malice when failure settles its cloud upon our heads. But that is no excuse for idleness or inactivity. American life is so fluid, the range of opportunity so great, the National temperament so buoyant, daring and hopeful, that it is easier for an American to try his luck again than to sit down snugly and enjoy what he has, or to sit down despondently and brood over the loss of that which he has had.

Before the literary societies at Georgetown two years ago I had something to say regarding the Southwestern University and its effect upon the men and women of Texas, and before this great audience here today I now repeat the substance of that statement:

"In preparing Texans for the duties which await the men and women of the period I know of no more potential agency than this University. During a third of a century it has devoted itself to this work with conspicuous success. If I had boys I should desire them to be educated there. I know of no place in the world where the very atmosphere is an inspiration to manliness, where every social and scholastic practice is an encouragement to ambition, where every sentiment of every heart is elevating and ennobling to the same extent that it is in Georgetown and within the walls of this great institution. I have felt its quickening power and speak from experience. Observation teaches me that the influences about the Annex are equally delightful and inspiring. So I declare here now that the Southwestern University is today the happiest, dearest and staunchest existing creator and finisher of great Texans.

"Comparisons are said to be odious and I shall make none, but it will be pardonable if I refer to the career of the boys who were there during the period of my attendance. I do not think a single one has been what the world would call

EDUCATIONAL CONVENTION

a failure, while many of them are conspicuous successes in their chosen avocations, whether as farmers, teachers, ministers, physicians, merchants, bankers or lawyers. Bob Henry has won distinction in Congress; Bob John is first among lawyers of the Beaumont bar; Frank Andrews is a heavyweight at the bar of Houston and is at the head of the great Democratic party in Texas; Henry King and Ed Brooks have grown rich and influential as lawyers with an eye to business; George Lee is a great physician and his brother, C. K., a successful lawyer, both at Galveston; Bob Knight, R. C. Porter and W. C. McKamy are each prominent at the Dallas bar, while W. E. Hawkins is Assistant Attorney General; a dozen have grown rich and influential as merchants and farmers and several are successful bankers.

"I might mention some students of other years for certainly the shining examples of the University's handiwork are most abundant and numerous; and during each year since the late lamented Dr. Mood began this great work in 1873 to this good hour the manhood and civilization of our beloved commonwealth have received notable accessions from this superb mind-trainer and character-builder. Just at this moment there comes to mind R. L. Penn, Sam Streetman, R. H. Burney, M. D. Slater and George C. O'Brien, each of whom has been called, while still in his youth, to serve his people upon the judicial bench and who have left behind them in the high places which they occupied enviable records of distinguished probity and uprightness. And there are Marshall Hicks of San Antonio and D. E. Decker of the Panhandle, each a lawyer of high merit and among the brightest members of the Texas Senate. Among the successful business men of the State today there comes to my mind John J. Terrell, Commissioner of the General Land Office; D. C. Giddings, John Giddings, John King, W. S. Gibbs, John Amsler, Jesse Collier and John S. Bonner, the oil merchant. Among the successful preachers I might mention the whole Barcus family and scores of others, not forgetting our own

EDUCATIONAL CONVENTION

Sam Hay of Houston, who is probably the boldest pulpit orator and one of the most vigorous thinkers in this country today. In the cities, in the villages, on the hills and in the valleys—yea, in nearly every community in this State—former students of the S. W. U. are proclaiming the Gospel of Jesus Christ and guiding and lifting and enriching the thoughts of tens of thousands of human souls. And more than this, with Mood in Mexico, Pilley in China and others in foreign lands, this institution has its evangel in every quarter of the globe working for men and for God.

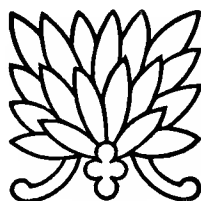
“There are scores of others just as successful, but these few examples will illustrate the point I make—that the influence of this institution upon the lives and hopes of her students fits them for achievement in the world’s progress and, as a creator of intellectual giants capable of coping with whatever obstacles life presents, has no superior among the educational organizations of this country.”

Standing here today among the educators of the Methodist Church, many of whom have come from afar and many are interested in other colleges and universities, I wish as a native Texan, who is not a Methodist, to go on record as saying that the best institution on earth for the higher education of the boys and girls who are sons and daughters of Texans is the Southwestern University at Georgetown. I do not undervalue our other great educational institutions. I am proud of the common schools of Texas and proud of our great Normal at Huntsville, our splendid Agricultural and Mechanical College at Bryan, and our magnificent University at Austin. I am also proud of our Church schools and colleges, and our private schools and colleges scattered all over Texas; and as an American I am proud of our great institutions of learning in other States; but I am doing none of these an injury and am only doing justice to a school of great merit when I call the attention of the boys and girls of our matchless commonwealth to the splendid equipment and gratifying achievement of the Southwestern University

EDUCATIONAL CONVENTION

in preparing and finishing the men and women of the period.

And when I speak of preparing and finishing men and women for the duties and activities of life I mean more than the cultivation of their intellectual forces. No man is finished, no man is prepared to take his place among the great characters of the world, unless the moral or religious side of his nature has had the same degree of care and attention as his intellectual side. Christian education is indispensable to every complete man and women. It is not enough to teach a boy how to do and how to achieve in the great world of commercial and industrial activity, but he must be taught how to live to the end that his influence and example may be helpful to the rest of mankind and his value to his Creator rise to the highest limit. The act of making money and accumulating property is only an incident to a man's usefulness in this world and bears no comparison to the duty he owes himself, to his country, to his neighbor and to his God of thinking rightly, acting nobly and living morally.



The Necessary Equipment of a First-class College

H. N. SNYDER, M. A., PRESIDENT WOFFORD COLLEGE.

There are at least two ways of treating the subject assigned me. First, we may discuss just how little equipment a first-class college could get along with, and yet do its appointed work successfully; or, secondly, we might idealize the question by setting before ourselves a vision of what a first-class college ought to be. This latter method is perhaps the better one in that it gives us an aim toward which to be always striving. For a college is an organic thing, informed with subtle yet strong forces of life, and holding therefore within itself possibility of continual growth and unhalting progress. Indeed, unless its institutional life is thoroughly vitalized with an energy of growth and persistently led by an intelligent impulse of progress, it is lacking in the most necessary element in its equipment—an element without which it is a dead thing, and with which it is a living body. It is well, therefore, in a discussion of this kind to let ourselves be led by an ideal of the maximum rather than content ourselves with a thought of the minimum equipment. Yet, in doing this, we are not bound to permit our idea of what the equipment ought to be to take us far from what it must needs be, in order to be reckoned first-class.

I begin first, not with the physical equipment, but with that phase of the equipment for which all the rest exists—the students, their number and quality. They represent the main element in the problem; for of what sort they are and how many will determine, in the end, what the college is able to do with and for them. In my judgment, a college

EDUCATIONAL CONVENTION

does its best work with not less than two hundred nor more than four hundred students. In a word, the ideal college, as to its equipment of students, is what is called the small college. There was a time, say ten years ago, when it seemed as if the college might eventually be crowded out of our educational system—ground, so to speak, between the upper and the nether millstone of the well-equipped high school on the one hand, and the large hybrid college-university on the other. But recently the best educational thought has come round, with remarkable unanimity, to an exceptionally high estimate of the value of the small college and of its supremely important, almost indispensable, place in our educational system. Far better is it for young men to live those four formative years, between seventeen and twenty-one, in such an institution than in the excessively large college or in the irresponsible freedom of the huge college-university, where the individual student, except he be an expert on the athletic field, is apt to be lost in the mass. In the small college, however, the social unity, the sense of **fellowship**, the free, open road to individual talent, the more or less intimate contact and friendship of professor with students, are all invaluable educational assets, which no mere glamor and noise of huge numbers should cause us to forget or ever give up.

Yet when I speak of the “small college,” I am far from reducing its numbers to a mere handful, making of it a kind of limited club. There is a contagious strength and a real inspiration in numbers, where they are not so great as to make it impossible to touch them individually, to fuse them together into a unity of spirit and aim, and intelligently to direct them as a mass. If the college gets below, say, two hundred, there is danger of the worst sort of provincialism, intellectual and moral provincialism. The too small college, situated in remote rural communities, while it may train its students into a kind of toughness of intellectual fibre and a

EDUCATIONAL CONVENTION

strong moral earnestness, is apt to leave them lacking in sweetness and light and exceedingly limited as to horizon and outlook. The products of such institutions are too frequently cabined, cribbed, and confined in a narrow intellectual house, and though possessing a certain virility of mind, are without either the charm or breadth of culture. Hence, when I use the word "small" with reference to the college, I use it relatively. Numbers must be great enough to furnish that broadening influence which comes of contact with a large variety of types of students.

In the next place, a really first-class college must have a certain quality of students as a part of its necessary equipment. Numbers, an adequate faculty, a complete, even splendid, physical equipment, a large endowment—altogether do not make a college. All these represent more or less educational waste unless the students themselves are of college grade in maturity and preparation. Any man engaged in so-called college work in the South knows from experience how wholly unsatisfying, not to say disheartening, it is to attempt to do college work under college methods with the unripe, untrained material applying for entrance. The most of us are engaged in a hybrid sort of business. On the one hand, are the elect few, really prepared to do college work; on the other, a larger group of raw boys who have no right at all in a college. Upon this latter group are spent most of our time and energy trying to hammer them into some sort of collegiate shape by dint of main force. Most of them are massacred by the way, and the few who, by hook or by crook, survive to graduation are defective in some of the important qualities of educated men. If, therefore, my subject calls for a "first-class" college, no part of its equipment is more necessary than thoroughly prepared students

If the number of students and their quality is the main element in the equipment of a first-class college, I should count the number and quality of the faculty as the next in

EDUCATIONAL CONVENTION

importance. The number of the faculty we can best get at perhaps by distributing them according to the necessary departments. First, then, there should be at least three men in the important department of English in order to meet properly the demands for instruction in the language, literature, and written and spoken use of the mother-tongue; two men in Latin and Greek—a full professor and an assistant; the same number in the Modern Languages; a professor of History; a professor of Political Economy and Sociology; a professor of Chemistry, and an assistant; an equal number in Biology and Geology; a professor of Physics; a professor of Mathematics and Astronomy and an assistant, and a professor of Philosophy, Psychology and Ethics. This distribution would give a faculty of seventeen, twelve full professors and five assistants. I should say that this number represents the minimum, the only test of the proper number being the number and requirements of the students.

As to quality, it should be insisted that every member of your faculty has had adequate university training, and that his scholarship attainments are stamped with the distinction of a university degree. This training, which the university degree stands for, does not mean that he has all the necessary qualifications. Far from it. It is a pledge, however, that he has at least the scholarship qualification, and this is the first and fundamental requisite.

Moreover, in the faculty at least three types of men should be represented. There should be, first, a few who are gentlemen and scholars—above everything else gentlemen—men whose chief value is not to be in their scholarship, though this ought to be sound, nor in their mere teaching ability, though this should be good; but men who walk before students as types of the refinement and charm of culture and of a gracious, winning Christian character. Then, there should be a few men on every college campus whose main bent is toward productive scholarship, men who are given

EDUCATIONAL CONVENTION

to research, publishing now and then a learned article or even a book. It is good for students to have a man or two of this sort among them. He will not only add a kind of fame to his institution, but will also be a stimulating influence upon the more aspiring young scholars. However, above everything, the majority of the college faculty are to be expert instructors. The chief function of the college is to teach, to train, to lead, and the final test of its success, the only real measure of its efficiency, is to be found at last in how well it performs its teaching function. It may seem, at first glance, a mere commonplace to say that your faculty must be able to teach. Yet with so many men in college faculties, equipped beyond criticism in technical training and scholarship, who are yet stupid bunglers in the great art to which they profess to be called, it is well to insist that in a college nothing can quite take the place of the ability to teach.

I should suggest yet other elements in this equipment-asset of the college faculty. We should have among them not only the scholar, the gentleman, and the teacher, but we should also have men of varying ages. Among them there ought to be young men in the twenties and thirties—ambitious, pushing, eager after things new, with their careers yet before them and to be made. Their contagious enthusiasms, their look toward the future, their unwasted energies are strong to keep vital the spirit of a campus. With them should be associated men in the forties and fifties—men who have come fully to themselves, and having found their careers, are working with a sure and steady efficiency. These represent the sober strength of a college faculty. Finally, in spite of Dr. Osler, old age, mellowed by experience and holding conservatively to what is best in the past, should be present, personifying the precious far-brought traditions of college life and ideals. Well is it with an institution if these traditions are kept beautifully alive by a kind of apostolical succession of honored white hairs.

EDUCATIONAL CONVENTION

We may now turn to the home of those forces we call a college, its equipment of buildings. From one view it is sometimes thought best to put just as little money as possible into buildings, making them exceedingly plain and just adequate to protect your work from the weather. If it were a choice between a quality of faculty and a quality of physical equipment, it would be the part of wisdom to provide first for the faculty. But that would not give us a first-class college. The place where young men and young women spend four of the most impressionable years of their lives should be made not only comfortable but also attractive. The educational value of beauty of surroundings both as to the campus itself and the college buildings simply cannot be overestimated, and this element a first-class college counts as not the least in its necessary equipment.

In the first place, there should be a main building for administration, class-room, and chapel purposes. This is the college. It would cost not less than \$75,000; \$30,000 would erect a building adequate for a growing library; \$35,000 a hall for the scientific laboratories, and \$10,000 for apparatus; a \$50,000 building would meet the dormitory requirements; another \$50,000 would provide thirteen professors' houses. This would give a total of \$250,000 for the necessary physical equipment, and I do not see how a really first-class college could get along with less.

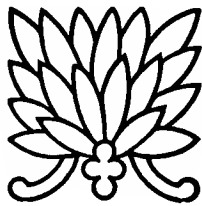
What now would be the annual income necessary to maintain the kind of college we have been discussing? Let us make an estimated statement of expenses:

12 professors at \$2,000 per annum,	\$24,000
5 assistants at \$1,000 per annum,	5,000
President's salary	2,500
Maintenance of Library, books and librarian.....	2,000
Laboratory	1,000
General current expenses	5,000
<hr/>	
Total,	\$39,500

EDUCATIONAL CONVENTION

To meet such an outlay a first-class college should have an endowment of \$500,000, or the equivalent on the income from this amount from Church or State assessments. And with this, in order to meet expenses, we shall have to reckon the income from student fees at not less than \$10,000 a year.

Perhaps this entire paper is but a bit of idealizing, and that not a single college in the South even approximates the standards here set down for a first-class college. But it should be remembered that the topic assigned was not meant to describe things as they are so much as to suggest what they ought to be. Surely, then, with the educational awaking which the South is now undergoing and its marvelous increase in wealth, with the need of trained men and women, trained by the best for the best, we should fall short of our duty if we permitted our efforts to aim at anything less than the kind of institution which I have imperfectly sketched.



The Value of a College Education to the Business Man

REV. H. P. HAMILL.

Our Lord came that we might have life, and that we might have it abundantly; so then whatever may add to either the volume or efficiency of life may be taken as in harmony with his purpose and worthy of his blessing. Other things and qualities favoring, a college training does this for the business man: for the farmer, the merchant, the mechanic, the banker, the tanner, the butcher, the insurance agent, and the railroad man, as well as for the lawyer, the physician, the clergyman, the statesman, the politician, and the mechanical, civil, or electrical engineer.

However, for no one may a college be said to make brains—only improves them; determines the character and enlarges the scope of their action. It is with mental as with physical discipline, “You don’t make a five-foot man a six-footer by putting him into a gymnasium; you can only make him a good five-footer.” Nor can any assurance be given a lazy boy, a vain boy, or a boy unable to bear freedom; but where there is good health, moral thoughtfulness, natural ability, strenuous concentration, and the force of individual self, led on by genuine intellectual interests, affinities, and potencies, every assurance of value and profit in a college education may be given. But, of course, not to an unlimited degree, for there are intellectual as well as physical and moral limitations; nor to the same degree in all colleges, for there is a law of adaptation of the college to the student. Let it be also fixed in mind that training in college is not so much an end as means to an end; and that

EDUCATIONAL CONVENTION

the primary purpose is not to make men equal, but to bring each to the highest development of which he is capable. A college training is as both physic and food to the sick, practice to the artisan, and exercise to the athlete; and as affording the larger opportunity therefor. Providence has pushed forward the age limit for the physical and mental development of man farther than for any other earthly creature; so that it is evidently contrary to both the plan and purpose of an abundant life that any one's training for life's work should be limited to a period of sixteen or eighteen years.

Intellectually a college training for the business man is to enable him *to think*; to think clearly, comprehensively, persistently, patiently; to weigh evidence; to give facts and phenomena their true value; to forecast probabilities and recall history; to draw reasonable inferences and form correct judgments; to attain to greater clearness by analysis and greater firmness by synthesis. For

“Evil is done for want of thought
As well as for want of heart.”

In view of the fact that the history of our country is in so large a measure that of a stupendous industrial, commercial, and financial development, there is increasing demand for ability of this kind; nor are we content in this regard with the limits of our own land, but are now contending for “an open door” into the trade of all nations. First, it was war, now it is work; first, it was the individual in trade, then it was a partnership of two or more, then the corporation; now combinations of corporations, known sometimes as “Trusts.” And the availability of men to manage successfully these combinations seems the only limit to their continued formation. It is the mission of the American college to train men to meet fully the requirements of these strenuous conditions. Our high and grammar schools can be depended upon to furnish arithmetical computers; but that executive and administrative ability required, including mas-

EDUCATIONAL CONVENTION

tery of details, a comprehensive view of relations, penetrating foresight, confidence born of conscious preparation, will probably be theirs only who have enjoyed a higher and more patient training. The ability to master a broad course of study argues the ability to manage a large business. Indeed, our commercial and industrial development may be said to have reached a point where no power is too powerful, no brain too intelligent, no vision too clear, no executive skill too effective, not to be taken up in its demands. Besides breadth as well as brightness is essential to broad conceptions, and a lack of this quality is one of the most common faults of the untrained.

By the might of unassisted nature and the force of circumstances, there be those who have risen to distinction among us without first being prophets in knowledge, though priests in sacrifice. All honor to such. And yet it is hardly reasonable to deny that the same men would have risen higher, easier, and sooner, had they had the advantage of a college training. For of the 9643 persons noted as enjoying distinction in our country some two years ago, but 31 were self-educated; 2000 were college trained, and the remainder had at least academic advantages. It is also computed that the college graduate is advantaged 300 times for winning wealth and twice as much for winning fame.

But a college training is quite as essential to the business man's will for execution as to his intellect for breadth and clearness. Mastery goes along with knowledge and self-sacrifice; the power to do things, to bring things to pass, expressing itself in ambition, application, diligence, persistence of effort. No college training can be complete without the attainment of perfect self-control, the command of one's powers, and the ability to concentrate them upon a given task. It means a will to do.

This it produces by fixing beforehand a standard of graduation. Like fullness of stature in body, of responsibility in

EDUCATIONAL CONVENTION

age, and social completeness in marriage, it sets a goal to be reached in mental culture. It means four or more years of steady application of will-power to keeping under body, preserving health for best work, economical use of time, wise distribution of studies; at the same time keeping sufficiently in touch with other incidents of college life as to give variety and freshness to mind and spirit.

Nor does it leave out the aesthetic side of the business man, as worthy of development and as important to him as any other man. The charge of overeducation is sometimes brought against a college training; but as a rule, overeducation is only to be seen where one faculty is trained at the expense or neglect of another. In this connection, the student contemplating a business career asks not only "What am I to life?" but also and with equal seriousness, "What is life to me?" Are there not cardinal virtues as well as cardinal verities? Hence, while still holding to food, raiment, shelter, wealth, fame, as an end, he gradually dedicates them to a higher service and a purer living. Hence, along with an intellect to think and a will to do come a heart to love, a conscience to cling to the right, and an imagination to appreciate the beautiful. He is developed on this side by realizing that he is really the heir of the ages, that the good and great of all wrought and thought for his benefit; that like the wise men from the East they have laid their treasures at his feet in devotion to his betterment; that, therefore, the spirit of knowledge is a spirit of benevolence; that society is a partnership; that the really noble life is one of unselfish ministries; and in so far as his college may be endowed by the munificence of others, its benefits become a constant reminder of his debt and prompter of his own benevolence. And not the least of the gracious humanizing influences under which he works are the personal friendships formed, often life-long in their comfort and inspiration.

But the business man has relations and responsibilities

EDUCATIONAL CONVENTION

other than those immediately connected with his vocation: he may become the head of a household; he is at least a social unit, a citizen, and, whether by his own consent or not, a subject of the rule of heaven and the kingship of Jesus. In each of these relations he has functions to perform from which he cannot properly escape; functions that he owes himself, his fellowman, and his Maker. Here also he is called upon to exercise his brightness, his breadth, and his benevolent sympathies: it is essential to his success in business that he be as alert here as elsewhere. In these spheres too he will find ample use for his variety of learning, his refined tastes, and his administrative gifts. He will not be a "jack-at-all-trades and master of none," but rather an all-round man in the variety of his information, the discipline of his powers, and the breadth of his sympathies. The phrase, "talk business," sometimes means that the man can really talk of nothing else; but with a college training he can talk of something else; his home will show as much taste as his shop or store; he will be a discriminating citizen in the performance of public duties; and as a religious man, his zeal will have the strength and temper of knowledge. Hence one of the more serious problems of the man without college training is how to be happy and contented without his business; and at a time of life when he is most in need of pleasing variety and freshness of thought and interest.

Meanwhile, it is worthy of note that many who should and could secure a college training are content to substitute therefor, as quite sufficient, a course in some technical or correspondence school, and the inducements offered often catch the unwary. Without intending to disparage these institutions, we must nevertheless throw out the caution that in these the tendency, fatal to the broadest culture, is to substitute knowledge for thinking, information for personal inspiration, and the formal content of learning for large power of achievement; to say nothing of the loss due

EDUCATIONAL CONVENTION

to absence of personal contact with the refined, and consideration for that gentleness of manner as essential in a business man as the professionalist.

Those who have had the control of college-bred men specially in the earlier stages of their business careers have offered one or two objections to a college training for such a career: First, as they claim, they have found it difficult for some to content themselves with the humble beginnings necessary; that is, an unwillingness to begin at the bottom and work themselves up to higher levels by promotion; that the college-bred man is even sometimes discouraged by the fact that younger men and of less advantage are for the time over him and that his contentment is or may be put to a special strain by the envy of less favored associates and a lack of appreciation of his superior equipment by self-made overseers. Second, that such are the peculiar conditions of a business life, that the earlier one enters the more readily he adjusts himself to its requirements; and that as the grammar or high school graduate usually enters from four to five years earlier than the college graduate, in that circumstance he possesses a distinct advantage. But over against these objections we oppose, first, the fact that for the same time the brain, his chief working instrument, of our college man has been in systematic training to think clearly, feel deeply, and do nobly whatever may be given him; that when he comes to his own, his breadth and benevolence will alike fit him to welcome, rather than reject, at least for a fair trial, every new idea and invention, and to ponder and decide great questions at issue so often between capital and labor with a regard for strict justice that can not always be claimed for the untrained man, however technically skillful. But where there is no vain assumption of superiority; no vanity born of advantage; a ready and cheerful acceptance of the prevailing rules of employment; and a faithful application to the particular work assigned, the testimony of these same parties

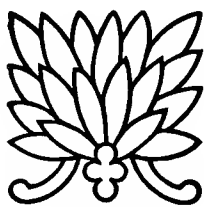
EDUCATIONAL CONVENTION

is practically unanimous as to the decided advantage of a college training; and to the fact that the college trained man soon overtakes and distances his less trained competitor. Says a distinguished witness on this point: "Personally being placed in charge of over sixty office employees and having been connected with such work for over forty years, I find that the work of those having had only the advantage of the studies in our elementary schools do not compare with those having had more advanced studies; that the former, while competent to perform certain duties, almost invariably fail to advance; whereas the latter are the ones that we can and do use in any kind of work and eventually reach the positions requiring knowledge and exercise of brain power, and which the former seldom, if ever, attain. There are exceptions, of course, but they are so few and far between that they will not establish a precedent or rule."

But as valuable as a college training may be to a man for the sake of business, it is much more so for the sake of his manhood; for the man himself, as much as we love money, is still more important than merchandise, his character than his check-book, his heart than his house. "Treasures in oneself are better than treasures outside of oneself. Treasures in oneself are lost only by losing oneself; treasures outside oneself may be torn away." Quoting from another in this connection: Education seeks to make character vigorous without making its harsh or boisterous, patient without indifference, conscientious without being hypercritical, efficient without ostentatiousness, symmetrical and impressive, noble and self reliant, but sympathetic with the less worthy, rich in itself, but without selfishness. The problem of education is not to teach us how to make the bow of Ulysses—that bow is made without difficulty—but it is to create men of strength, of self-restraint, who can bend the bow. The problem is not so much to teach men how to get rich, although that may be important, but how to use riches after

EDUCATIONAL CONVENTION

they are gained; how to save themselves from being crushed by its responsibilities, from being smothered by its soft pleasures, or torn in pieces by its distractions. The problem is not how to get great honor, place, eminence, but how to bear the responsibilities which great honor always carries along with itself. Education seeks to make the individual of resource, of power of initiative, of honesty and honor, in whom the vision of truth is united with the power of doing one's duty, in whom tenderness of heart for the suffering is justly joined with capacity for moral indignations. It seeks to train leaders—intellectual, ethical, religious, civil. It also seeks to lift the whole level of the race to broader and clearer seeing, to finer thinking and nobler appreciation."



Value of a College Education to a Business Man

BY A. V. LANE, PH. D.

Let me say, at the outset, that I am one of those who believes so strongly in the value of a good practical education as to consider it, perhaps, the most useful gift that parents can bestow upon their children, because best adapted to qualify them for the many exigencies which the vicissitudes of life may require them to meet.

A fortune may be easily lost by one ignorant of the arts and tricks that so often, alas, abound in the keen competition of modern business, and even an annuity, based upon apparently safe and enduring investments, may soon melt away or suddenly vanish in some unlooked for paroxysm of commercial affairs. So that, after all, the main question is that of ability to take care of one's self, to make a living and accumulate a competency by one's own efforts, before old age comes creeping on; for a fortune thus made is most likely to be retained. What, then, is the best system of training for the young man who is to pursue a commercial rather than a professional career? Shall we accept the dictum of those who point to the self-made man and argue that the sooner the boy begins his training, in the actual experience of his chosen line of business, the better for his success, and that the usual four years of college training cannot be spared, nay, even that the last year or two of the high school course had better be dispensed with, lest he be distanced in the race by those who start earlier? I say, not so! That may apparently be true for the first few years, but sound practical training, ability to distinguish cause from effect, and the power of generalization, acquired through an education practically

EDUCATIONAL CONVENTION

adapted to business needs, will soon begin to tell and, ultimately, carry their possessor far to the front.

The self-made man is often unduly proud of his job and it is quite likely that he is merely the fortunate heir to certain special gifts that fully account for his success, and which, with proper training and direction, would have enabled him to accomplish a much greater success. For there are undoubtedly some "natural born" traders, who, in trading, could soon beggar the best educated and trained business man, if deficient fundamentally in such traits. It is equally true that in most cases where education seems to be a failure, it is merely an example of a misfit education, the boy having been given an education unsuited to his line of work. Great care and good judgment are necessary in deciding what he should study, and how far he should go in each study. For example, there can be no question but that all branches of mathematics are of value in strengthening the mind and training the reason, but the future business man gets enough of this in the lower and more practical branches and cannot spare any time for the study of covariants, invariants, syzygies, etc. Biography and history are of value, because, to a certain extent, they take the place of experience, enabling him to profit by the mistakes of others and not be set back, as he would be, if he gained the knowledge only by personal experience. But he should not so much aim to learn everything that ever happened, and the month and day on which it occurred, but rather to study these subjects from a philosophical standpoint. For human nature is ever the same. Humanity is in its essence one of the most constant quantities in the world, through all the ages. Let him investigate, therefore, what was the secret of Rome's unequalled power, and what the fundamental cause of her decadence, rather than mere dates and details. Let him see why the great men of history were great, and wherein they failed. Let him study some Latin and some Greek, but no comparative philology or epigraphy. Let him, in other words, take only such things,

EDUCATIONAL CONVENTION

and only so much of them, as will be of practical value to him in his future business, not devoting too much time to preparation, after many of his future competitors have already started in the race. Such training is necessary for him who would go quickly to the top, but he must not quit college with the idea usually attributed to the college graduate that he knows everything about everything. The limit of human education is to know something about everything, and everything about something, that something which he expects to make his specialty. And the word "limit" is here used in its mathematical sense, as something which a variable constantly approaches, yet never reaches. A prominent business man, at the head of a large institution, said he had no difficulty in filling the subordinate positions, and in deciding who to promote to vacancies, but, in the higher places, where the employes must meet, judge and handle men, where steel meets steel, where new and valuable ideas were needed, breadth, power and training were essential, and it was hard to fill such places. For this reason, brains are the highest priced commodity in the business world to-day; they make "Captains of Industry," and command salaries that seem excessive to the superficial observer.

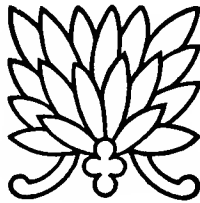
So the business world has learned that business can be taught, and no longer looks askance upon the college graduate.

As far back at 1881 such a movement was inaugurated, in the Wharton School, connected with the University of Pennsylvania. But it was about seventeen years later before such work was undertaken more generally, as in the Universities of Chicago, Ohio and California, since followed by many others.

The President of a great railroad said a few years ago: "In selecting help, we should give preference to a college educated man, all other things being equal, and we have no prejudice against them. As a general thing, we find college bred men capable of reaching a higher standard in the service

EDUCATIONAL CONVENTION

in shorter time than those who lack the mental training that goes with education, provided they are willing to take hold in a subordinate place and work as others are willing to work who have not had their advantages." This, it seems to me, expresses the opinion of the well-posted business man of to-day and fairly sums up the whole situation.



Christian Education *and the* Professions

BY PRESIDENT W. B. MURRAH, LL. D., MILLSAPS COLLEGE.

Christian Education is a phrase much used, and not infrequently abused. I doubt if it conveys any well-defined idea to the popular mind, and in purely intellectual circles it is often associated with narrowness and bigotry. When rightly understood, however, it means nothing more, as it can mean nothing less, than education in its only true and adequate sense.

In seeking to determine the relation of Christian education to the professions, it is of the first importance that we get the right point of view. We should insist with uncompromising emphasis that Christian education alone springs from an infallible source, and stands upon a sure and broad foundation. But, while it lays claim to this superiority over other systems, it is as far removed from that narrowness and bigotry that would found institutions for the teaching of Methodist Mathematics, Presbyterian Physiology, or Baptist Hydrostatics, as it is from that liberalism, run wild, which holds that students get enough religion in being taught to salute the National flag with reverence, to pop Fourth of July fire crackers in praise of liberty, and to admire the characters of such eminent examples as Benjamin Franklin and Abraham Lincoln.

In all of our efforts to promote the interests of Christian education we should remember that there is ample ground between these extremes for the utmost loyalty to the Church, as the body of Christ, and the largest hospitality to truth wherever found, for Christ is not only the truth, and nothing but the truth, but He is the whole truth.

EDUCATIONAL CONVENTION

As we trace the history of education it is significant to note that different phases, in respect to its aims and methods, have from time to time been emphasized. Sometimes the physical, sometimes the intellectual, sometimes the moral and religious, sometimes the purely practical.

In our times there are schools of thought representing each of these ideas. Hence we hear a great deal about the old education and the new education; of classical education and scientific education, of liberal education and technical education. Out of these diverse and sometimes conflicting theories there has come great confusion. Education to one is a very different thing from education as it appears to another. One regards it in a purely abstract sense, without reference to any end which it subserves. Another looks at it solely with reference to some predetermined purpose it is supposed to accomplish. The materialist considers it from one point of view and the metaphysician from another; while the so-called practical man has an idea of education which has never entered the mind of scientist or philosopher to conceive.

One school of thinkers seeks to draw out, expand and develop the latent powers of mind, without regard to the practical bearing of the means employed, while yet another school aims only to feed the mind, and determines its capabilities by its capacity to receive and retain information.

There has been, and is yet, great confusion of thought as respects the comprehension of the term "education." Some limit its application rigidly to the mind, and determine the value of all educational schemes by their intellectual results. Others, impressed with the essential unity of our complex nature, think of education in reference to the complete and symmetrical development and culture of the whole being. Let it be understood that this latter view embodies the true idea. This, indeed, is the distinctive idea in Christian education. It means nothing less than perfection of being. It presents the loftiest conceivable ideal, and furnishes the stimulus

EDUCATIONAL CONVENTION

for unceasing striving towards its attainment. It approves and appropriates the sentiment expressed by the great educational reformer, Pestalozzi, that "Education in its last analysis means the building up of humanity in the image of Christ!"

From this it appears that the design of Christian education, as respects the individual, is two-fold: First, the development, to the utmost limit of capacity, of all the powers and faculties of being, and the harmonious adjustment in right relations of these powers and faculties, that the greatest possible force may command and direct the energies of life in any chosen department of human endeavor. And, secondly, it is designed to furnish the equipment in physical, intellectual, and spiritual resources for the attainment of the highest destiny.

It must not be forgotten that Christ is the contemporary of all ages, His Church and His doctrine for all times; so that Christian education, following the spirit and purpose of his teaching, must be projected upon the most comprehensive plane. Hence, any discussion of the subject, however brief, must include a study of its nature and scope.

The complex nature of our modern life has multiplied the "professions" almost beyond limit, and the "professor" is abroad in the land. We may, however, for our present interview, confine the discussion to the relation and adaptedness of Christian education to the demands of the recognized professions of Teaching, Law, and Medicine.

While it should be understood that we do not speak of the Christian ministry as a profession, in the sense in which that word is ordinarily used, it is proper, in this connection, to note that the Christ idea in education is of special value in the training of men for this high and sacred calling. Certainly, this would have been readily admitted and without hesitation fifty years ago; for it is only within the past half century that the Church or the world has been at all tolerant of the idea that a man in becoming a minister of the gospel does not surrender most, if not all, of his rights as a citizen.

EDUCATIONAL CONVENTION

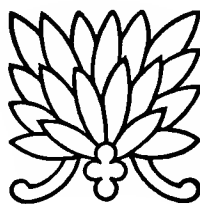
The more liberal view now prevalent on this subject lays upon the Church in its educational work a large and delicate responsibility: 1. Lest, in a desire to fully equip a minister for his duties in civil life, we are tempted to go too far toward the adoption of the State ideal in school work and thus to discount our own. 2. Because of the subtle fascination that public affairs, undoubtedly, possess for all men who exercise in public, and occupy the position of leaders among men. It is very hard for us to keep safely on the right side of the line which separates a proper interest in political issues from an intermeddling in party and personal politics. To guard against this, to so broaden its curriculum as to make its students, ministerial as well as others, intelligent observers of current events in both State and Church, and with proper limitations potential factors therein, and at the same time to conserve and even strengthen their faith in the gospel as the only hope of salvation, and the only infallible rule of life, to citizen and saint alike, is a problem of momentous interest to the Church.

Christian education properly understood adapts itself also specially to the training of the professional teacher. Christ's mode and purpose must needs be the most perfect ever employed by man. To imitate him, therefore, is to follow the only faultless example. It may be safely asserted that there is not in the most up-to-date pedagogy a single principle of either instruction or discipline that may not be traced to the manner, the spirit or the life of Jesus Christ—the perfect Teacher. Many things in our modern life emphasize the value of a liberal Christian education to the lawyer and the physician. Among others, this: That it alone stresses the authority of that Book which furnishes the basis of all human law, and the only reliable interpreter of the Spiritual nature of man. The motive to action and the consequent responsibility for it, must always offer a very large field of investigation to the lawyer in his analysis of crime, and his prosecution or defense of the criminal. While all

EDUCATIONAL CONVENTION

knowledge that may be obtained of the mysterious connection between the mind and body of man, the occult influence of the one upon the other becomes even more interesting to the physician in his treatment of disease. Indeed, to know how much of crime is disease is as important for the one profession as it is for the other to know how much disease is crime.

The lawyer can never have that deep and comprehensive sense of justice as it relates to life and property; the physician can never have an adequate sense of that responsibility imposed by the sacred relation he sustains to society, unless they are saturated with the principles inculcated by Christian education. Fitness for their high vocations can come only through the realization of their accountability to God, and their obligation to man, as a spiritual and immortal being.



The School of Divinity Necessary to a Great Church

REV. W. F. TILLET, D. D., DEAN OF VANDERBILT THEOLOGICAL
SEMINARY.

It is a noteworthy fact that of all the men whose lives are recorded in the Bible the two who did most to determine the history of the Church of God for all time to come, and who created the grandest eras of Bible history, were the two most thoroughly educated men whose biographies are given to us in the Word of God. They were Moses, who was educated in all the wisdom of Egypt, and Paul, who studied at the feet of Gamaliel, and was educated in all the wisdom of Greece and Rome and of the Jewish Sanhedrim. And while Christ in His wisdom called humble and ignorant fishermen to be his apostles, He also chose one educated disciple of Gamaliel, and that one educated disciple of Gamaliel, when soundly converted and baptized with the Holy Ghost, went forth in the power of his consecrated learning, and did more to *spread the gospel* of the Son of God throughout the world than all the twelve fishermen put together, so far as the Bible records the results of their labors.

There is an interesting and instructive little volume by Dr. John A. Broadus, titled "The History of Preaching," which makes an admirable companion volume to his "Preparation and Delivery of Sermons." It is, of course, a study chiefly of the great and influential preachers of history, those who have left the impress of their life-work upon the times in which they lived, and not of the much larger number of faithful but obscure ministers who lived and died "unknown to fame." With varying degrees of fullness in bio-

EDUCATIONAL CONVENTION

graphical detail, the author presents to us altogether some fifty or sixty of these illustrious men of God who delivered their messages to the generations in which they lived. Beginning with the Bible preachers, such as Moses and Isaiah, John the Baptist and Paul, he passes on to the early Christian centuries, and presents to us such men as Origen, Basil the Great, Chrysostom "the golden-mouthed," and Augustine, the greatest light of the Western Church. From the Medieval and Reformation period he takes up Bernard of Clairvaux, Thomas Aquinas, Antony of Padua, Luther, Calvin, Zwingli, and others. Bossuet, Bourdaloue, Fenelon, Claude, Massillon, and Saurin, who helped to make illustrious the reign of Louis the Fourteenth in France, are compared and contrasted with the great English and Scotch divines—Wyclif, John Knox, Jeremy Taylor, Baxter, Owen, Bunyan, Howe, Barrow, South, Tillotson, Doddridge, Whitefield, Wesley, Robert Hall, and Thomas Chalmers, from each and all of whom he draws suggestive and useful lessons. And one of the most suggestive of these lessons is a fact of which we would here make distinct and particular mention, viz.: that nearly every one of these illustrious preachers of righteousness whose names find an honored place in the history of the pulpit obtained, in preparation for his holy calling, the very best education that was possible in the age and country in which he lived—and most of these men had special and extensive training in theological studies in addition to their general education.

Is it a mere accident that an unusually careful and thorough training in youth should have been followed in these cases by unusual usefulness and eminence in later life; or do the two facts sustain to each other, in some degree at least, the relation of cause and effect? Is it an accident that Moses and Paul, the two most influential characters in Old and New Testament history, should have been the most thoroughly educated young men of whom we have any account in the

EDUCATIONAL CONVENTION

Bible? Is it an accident that Chrysostom, "the prince of preachers," even to this day counted by the historian as the greatest preacher who has ever appeared in the Christian Church, should have gone through all the schools accessible in his day? Is it to be accounted an accident that Martin Luther and John Wesley, the greatest religious leaders and most influential preachers in the history of the Christian Church, should have come from the great universities where they tarried longer and studied more extensively than their fellows?

God has ever used "unlearned and ignorant men" in his service, and has done even a great work through them often enough to convince the world that he is not dependent on human learning to accomplish his purposes. But while he may have no need of human learning, he certainly has much less need of human ignorance. There can be no spiritual good accomplished by a minister who is not consecrated to God and endued with spiritual power. But consecrated education and learning are a great deal better than consecrated ignorance. Humility, piety, earnestness, and consecration, are above all education and learning as conditions of usefulness in the ministry of Christ, but there is surely no necessary incompatibility between these things and the profoundest education the human mind is capable of acquiring. Was not the educated Moses the meekest of men? And it was the learned disciple of Gamaliel who "determined not to know anything among you, save Jesus Christ and him crucified," and whose "speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power." When a man of great learning, in magnifying the power of God, renounces utterly all human learning, the moral significance and grandeur of the act profoundly impresses us. But when a man of little education and no learning, or even, as sometimes happens, of conspicuous ignorance, undertakes to renounce, nay, to denounce, **all education and learning, the**

EDUCATIONAL CONVENTION

significance of the act is transformed from moral grandeur into exceeding littleness.

However it may have been in times past, in our day a call to preach means a call to get ready to preach. Time rightly consumed in preparing to preach is time gained in the end through largely increased influence and power. A sound conversion, a divine call to preach, a life of humble piety and unreserved consecration to God, are forever the indispensable conditions of usefulness in the gospel ministry. But having these things, a man's usefulness in the ministry will be almost exactly proportioned to his intellectual strength—to the mental power and intellectual force with which he studies the Word of God and preaches the doctrine of salvation. A minister may attain this intellectual power without the aid of colleges or universities or theological schools; but such cases are comparatively rare. No theological school can manufacture preachers; it can create neither the intellectual nor spiritual gifts necessary to make a preacher; but it can make a more useful and effective man of every one who receives its training than *he* would otherwise have been. For theological seminary training as a substitute for college education in literary, classical, and scientific studies, I am no advocate. Let the latter be secured first by every young preacher, but conditions are now more and more demanding that he shall obtain that special preparation for his own chosen and sacred calling which it is the part of a well-equipped theological school to provide, and both he and the Church will be large gainers by such a course.

The value of a distinctly theological training consists not only in the actual knowledge thus obtained, but also in the facility and power thereby acquired for studying, understanding, and unfolding to others the riches contained in the inspired Word of God, and in revealing to the young minister the many helpful sources of useful knowledge contained in the various departments of religious and theological liter-

EDUCATIONAL CONVENTION

ature. For a preacher at the very beginning of his ministry to become thoroughly familiar with Hebrew and the wide range of Old Testament exegetical literature; to be shown by an enthusiastic teacher of Greek how to use Commentaries, and how to get a world of meaning out of the New Testament that would otherwise have been lost to him; to become thoroughly familiar with the contents of the English Bible, with the various books contained in the Old and New Testaments; to study sermonizing, both theoretically and practically, the great preachers, their methods and masterpieces; to have the mind stored with the rich facts of sacred and ecclesiastical history; to study carefully and comprehensively all the great doctrines of Christian theology, and while working thus to be associated with many earnest and prayerful fellow-students of the Bible, and to breathe daily the stimulating atmosphere of Christian culture and earnest piety—this is what is meant by theological training. Can any intelligent man have a doubt of the inestimable value to a Christian minister of such studies as these? If there is any value in our “Conference course of study” for undergraduate preachers, hurried and superficial as the work must be in connection with it, surely a hundredfold more valuable is it for the young preacher to spend two or three years studying accurately and thoroughly, under trained and competent instructors, a well-chosen course of Biblical and theological study. Is it said that many ministers lacking these early advantages have yet, at length, by years of earnest study and ceaseless application, attained the broader knowledge of which we speak? True, but how much better would it have been for them, if they could have had this general information and broader knowledge at the very beginning of their ministry, and spent the intervening years in diligent study, wisely and effectively directed toward enlarging their knowledge and increasing their power.

“O if I could only have read and mastered this work when

EDUCATIONAL CONVENTION

I was a young man, and had possessed throughout my ministry the benefit of the rich and varied knowledge it contains!" was the exclamation of Bishop McTyeire after reading Schaff's *History of the Christian Church*," a few years before his death.

More and more does our Church need to emphasize the teaching function of the ministry. The work of calling sinners to repentance and getting people into the Church is but a small part of the Christian minister's work, and in this sphere, it must be granted, an uneducated minister often seems to equal his more educated brother. But when it comes to teaching and instructing the people, feeding them on the strong meat of the gospel, instructing them in the great cardinal doctrines of Christianity, raising them through and by the preached word into a broader and more intelligent type of piety, making them more diligent and appreciative Bible students by the preaching they hear—this is a work that only a minister possessing broad scholarship and a full and accurate knowledge of the Bible and Christian theology is prepared to do. To furnish the Church with ministers who, in addition to a genuine Christian experience, are well instructed in the Scriptures, sound in doctrine, studious and laborious, earnest, direct and plain in the presentation of the truth; men who will not simply entertain but instruct and educate their people out of and in God's Word, and be true "doctors of divinity," teachers of divine things—this is the high mission of a theological school to its Church. And many are the Churches and congregations that are calling loudly for such ministers to-day.

The Relation of the Medical Profession to Religion

BY JOHN O. MC REYNOLDS, M. S., M. D., LL. D., DALLAS, TEXAS.

Since the healing art is in the closest touch with all sciences and especially with those that deal with the phenomena of life, it bears by necessity a very close relationship to religion. There is a popular idea that religion and science are essentially and eternally at war, that it is a contest for supremacy, that if religion should triumph, it would mean the degradation of science, and if science should prevail, it would mean the overthrow of all religion. It is unfortunate that this notion should have ever become prevalent, and still more unfortunate that the discussion on this subject should have become so acrimonious. But I am glad to observe that the tendency now appears to be in the direction of greater toleration, and I trust that the future will develop a still more friendly feeling.

In reality, all seekers after truth should be bound together by bonds of the strongest sympathy. The universe is the work of one Creator, one great first cause. The theologian deals especially with the spiritual welfare of man and the sources of his knowledge are chiefly the revealed word of Jehovah, originally expressed in some of the ancient languages of the race, and subsequently translated into all the languages of earth. The Scriptures are a revelation, but man is the interpreter of that revelation. To the scientist, the universe is a great Divine volume full of truth written beyond doubt by the finger of the Almighty. It is the province of the scientist to study this volume with diligence and an honest heart to discover by scientific methods of research the Divine laws which govern the universe and then apply this knowledge

EDUCATIONAL CONVENTION

to the advancement of the human family. His field of inquiry involves the physical and the metaphysical, the laws controlling matter and the operations of the mind.

The two fields are in reality equally divine, and demand equal honesty of purpose and consecration to duty, and should inspire in each the loftiest sentiments and the broadest charity. And when we come to examine the facts, we find that the interpretation of religious duty takes on a complexion in harmony with the state of civilization and the development of science. For example, when Galileo promulgated his views concerning the heavenly bodies, they were regarded as not orthodox, and he was reprimanded by the Church authorities of his day, but he was criticized equally by his scientific confreres of that period. But at a later time, when the gradual advancement of science led scientific men to accept the teachings of Galileo, the theological interpretation of the Scriptures became adjusted to the new philosophy, and it was found that there was nothing in the convictions of Galileo that was out of harmony with a more advanced and a more correct interpretation of the Bible. In other words, the interpretation of the revealed word, as found in the Bible and the interpretation of God's writing as found in natural law advanced with equal pace and remained in harmony. If you would compare the different nations of to-day that have embraced the Christian religion, you will find that there is strikingly constant relation between the interpretations of nature and religion. The crude religious conceptions of Christianity observed in Asia Minor are in perfect accord with the general scientific and social development of the people. A religious conception which justifies murdering those who may differ from you in Biblical interpretation is in perfect keeping with the general civilization of Persia.

There was a time when it was regarded as essential to believe that God exercised a direct personal control over the growth and development of every living thing, but now we know that plant life and animal life are regulated by Divine

EDUCATIONAL CONVENTION

laws that are as enduring as the universe itself, and this thought in no way diminishes our exalted conception of the Omniscient Being, whose wisdom has ordained all things well. Nothing can be more majestic than to establish laws that will control the universe throughout eternity. A process of development set in motion and governed by eternal laws emanating from the Infinite mind involves no element of unbelief, but is in perfect accord with the most intelligent and consequently most enduring faith. We see all around us the beautiful manifestations of life in the natural and in the spiritual worlds. Scatter over the fields undifferentiated cells, grains of wheat, and under the influence of moisture, chlorophyll and sunlight, you may gather again through the processes of development a glorious harvest. Plant a simple acorn in the earth and through the processes of development, according to Divine law, you may rest beneath the shade of a sturdy oak tree. Place an egg, a mass of simple cells in an incubator, and watch the processes of evolution as they surely but slowly form all the complicated organs of a bird, following definite lines of development, in form and size and plumage in accordance with the nature impressed upon the original cells by the fiat of the Creator thousands of years ago. Take the infant mind, so helpless that it does not know the simplest wants of its existence, and, through the development and expansion of natural growth and environment, an intellect is formed that weighs the most subtle problems of philosophy, that follows Newton and Kepler and La Place and Lister and Pasteur and Edison and Marconi through the realms of infinite space and the domain of unmeasured thought. Take a moral nature so dark that it has never seen the star of peace and promise and throw around it the genial atmosphere of virtue, bathe it in the refreshing showers of good deeds, shed upon it the glorious sunlight of duty and the hope of immortality, and there will grow a character that will bear a fruitage of everlasting good, the noblest work of God.

Development is the method of omnipotence. He could

EDUCATIONAL CONVENTION

have revealed his entire will to man in the beginning, and could have made him glad to abide by Divine direction, but his revelation has been a growth, a process of development, as the faculties of man have deepened with the passing centuries. He could also have unfolded to Abraham all the beautiful and useful truths of the natural world, and thus supplied him with every comfort and advantage of our modern civilization, but the volume of nature is open and man must find the hidden treasures through consecrated diligence and toil.

The great fundamental fact which we must feel is this, that the Almighty has given to mankind two vast volumes of truth: one is his revelation in the Bible, the other is his revelation in natural law. God is the author of both and man the interpreter of both. When both are correctly interpreted, they must be in harmony, and they glorify each other. And, since the interpreter is finite and fallible, there may be an incorrect interpretation of either or of both of these volumes, and hence there may be an apparent contradiction, which a fuller knowledge would dispel. Let us be wise; let us be charitable, and remember that it is possible that even we are not infallible, that our interpretation may be wrong, and that those who differ from us may, after all, be right. If this single truth could have always held dominion in the human heart, how gloriously changed would have been the annals of human history!

In summing up the whole problem of human activity, Herbert Spencer says in substance in his last work on "Facts and Comments" that if you cannot accept the faith of any religion that gives comfort and hope and happiness, it is well you should not take away this consolation, when a better one cannot give. As one who has fought through some of these battlefields, I would say to you, in the spirit of frankness, that there is nothing to be gained by partisan controversy on this question. The day has passed for good or glory to be derived from a polemic discussion of this subject.

All that art and skill and ingenuity could suggest has been

EDUCATIONAL CONVENTION

uttered. The theologian will find his most important service to humanity is in the inquiry, "Whither am I going?" rather than, "Whence did I come?" In teaching by precept and example the beauty of holiness and correct living on earth. This was the philosophy of the Nazarene, and this must be the enduring philosophy of any religion that can meet the requirements of advancing civilization.

The scientist will find that his most lasting laurels will be won by his patient and earnest search after truth for her own sake, and for the good she can do for the human race. His victories must be in the line of investigation of truth or application of principles for the purpose of making smoother the steep and stony journey of life. Lord Bacon was right when he said that a little philosophy inclineth men's minds to skepticism, but depth in philosophy bringeth men's minds about to religion. Truly has it been said that a little learning is a dangerous thing; drink deep, or taste not the Pierian Spring.

It has been urged, and not without foundation, that the Church has sometimes been strongly arrayed against the development of scientific research, because of the fear that religion would wither in the light of scientific investigation. Impossible! Not science, but the tangled thorns of error and the hot blasts of human prejudice and passion have wrought a fearful destruction in the realm of religious thought. Science is nothing more than a systematic knowledge of Divine laws, and the sunlight of everlasting truth can never, in the very nature of things, harm a single flower of fragrance and beauty in the evergreen garden of religion and love.

The Church is sending out men and women into all the avenues of human endeavor, and there is no one whose influence comes in closer touch with the real life of the nation than that faithful servant, the true physician. I see him yonder as he is called at midnight from his own loving family to minister with patient touch and unfailing devotion to the disease-stricken household of his neighbor. I see him as he makes his way through the blinding storm, without

EDUCATIONAL CONVENTION

sleep, and without pay, into the very jaws of danger and death with the black wings of contagion hovering all around him. And in days of terrible epidemics sweeping disaster over the earth, when multitudes of brave men have deserted their homes for safety, I see this brave soldier, the true physician, bending over the prostrate forms of his fellow men in affliction, serving them with all the resources of his science, and all the consecration of his soul, without armor for self-protection, without the stirring strains of martial music to stimulate him in the struggle for victory, without the glitter of gold or the glory of war, without the thrill of thundering charge, or the inspiration of an immortal name; this splendid hero stands by the flag of his adoption in silent response to duty's call, the sublimest soldier this world has seen.

Has the Church discharged her full duty in giving to this man of power and opportunity that training of mind and heart which will make him the safest counsellor throughout all the trying ordeals of human life? In whose institutions does he study the mysteries of existence? Throughout all this broad Southland of ours how much have Christian people done to prepare Christian physicians for Christian homes? The time has come for the Church to concentrate the gigantic strength of all her forces in giving to mankind the most complete institutions of learning the world can find. If the Church stands for truth, it must stand for the whole truth. If it shall claim to lead thinking men to life eternal, it must pave the way with the heaven-hewn rocks of reason.

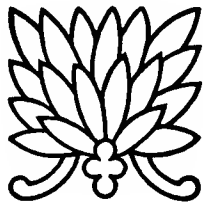
No energy is ever lost. We contain within ourselves a volume of force that can never perish. It remains with us to determine the avenues in which this latent but essential energy shall be developed. It remains with us to choose the type of transformation.

Let the affinities of our lives produce light. Let the magnetism of our souls be revealed in love. Let the perpetual motion of our existence be transformed into good deeds, and the electric spark of our ambitions feed the flame of immor-

EDUCATIONAL CONVENTION

tality, and at the close of each day feel the responsibility of the hour, and be able to say with William Cullen Bryant:

“O, thou great movement of the universe, or change of flight of time, for ye are one, thou bearest silently this visible scene into night’s shadow, and the streaming rays of starlight, whither art thou bearing me?”



Educating *the* Christian Physician

REV. O. S. THOMAS.

Man's estimate of man marks the altitude to which a people may rise. There are two conceptions from which we draw our meaning of manhood. One is the materialistic view of life. Looking at the world from this standpoint we see in it a great mass of matter drawn together by forces and governed by laws which have results, but no purposes, and agitated into various modes of motion by a mystic force whose origin is forever unknown. All life, whether in man or in other animals, is but one form of this unknown and unknowable force. Rising through all gradations from the first tremor in the lowest organism up to the highest expression of organic matter in the finest intellect, it is one and the same from beginning to end, whether it lasts but for a moment, as in the polyp, or passes its three-score years and ten, it dies and turns to dust. The only difference between man and other animals is a difference of degree. He came from nowhere and returns to the same place.

The other view is the one taught in that magnificent imagery in the Book of Genesis—that man is the offspring and likeness of God. Not only is he, with all other things, the work of God, but more; he is God's child. The distance between him and the lower animals is not a difference in degree, but a difference in kind. There are within him powers of reason and affection and conscience that lift him incalculably above the creatures that appear to spend their brief life in the automatic workings of sense and instinct.

When God said, "Let us make man," it was with reference to his dominion over all things. Dominion denotes ad-

EDUCATIONAL CONVENTION

ministration, administration implies achievement, and achievement denotes destiny. This destiny was the crown of glory and honor placed upon man when the morning stars sang together and all the sons of God shouted for joy.

The highest destiny is the nearest possible approach to Him who is the perfection of all things. The deepest meaning of manhood is found in the life of Him who was "made flesh and dwelt among us."

Our interpretation of education depends upon our conception of the meaning of manhood. Education is the training of all our members, faculties, and powers for usefulness, not only in the field of action and the highest realm of thought, but also in the development of man.

The materialist interprets it within the range of matter and sense, seeing only one common inheritance, and discerning nothing in humanity which is not derived from and destined to our mother earth.

The utilitarian interprets it within the circle of dollars and cents, and measures its value with a commercial yardstick. Education is valued by its capacity to increase revenue.

The commercial idea of education prevails largely among our people. Many of our boys grow restless under what they term the slow processes of the school-room. They are impatient to launch out into the deep. They catch the spirit of the age and want to rush everything. They are in haste for position; in haste for wealth; in haste for fame; in haste for everything that is desirable and shapes itself into an object of life; and thus, deplorable as it is, a large majority of them leave our common schools before they have finished even that course. Others leave our colleges and our universities at the end of one and two years to enter some cheap-john technical school that is bidding for their patronage. This rush into special courses before the student has even a foundation of an education is one of the curses of our sys-

EDUCATIONAL CONVENTION

tem. It means an arrest of development and a contraction of powers.

I know that this is the age of the specialist. We have the specialist in every department of science and art. But the preparation of the specialist should mean the deepest and broadest foundation possible; a moulding and training and polishing of all the intellectual faculties, and the quickening of the finer sensibilities of the soul. It means the making of a man; the development of a strong personality. The greatest power in the world is personal—and personal power culminates when wisdom and knowledge are married to goodness and love. It means a selected life: a life singled out from the mass; set apart, trained and commissioned unto a special opportunity.

The selection that places young men in our Christian medical colleges is one of the highest that comes to man. It is clothed with honor, but fraught with the gravest responsibilities; with peculiar privileges and special opportunities. The temptations to materialism are, perhaps, greater in the medical profession than in any other. Laboratories and dissecting rooms do not tend to inspire faith in the immortality of the soul. Unless the student has his faith firmly anchored to the teachings of the Great Physician, he may drift into infidelity as dark as night.

Happy the young man who, entering the threshold of a medical college, catches the inspiration of his life-work. I can conceive of nothing to which a noble soul responds more profoundly than to the sense of being selected, set apart and exalted unto such a life. From henceforth he is chosen and ordained for special duty in the kingdom of God, and for special service in the world of men. These opportunities and responsibilities intensify the necessity for proper education a thousand fold.

To educate the Christian physician we must have the Christian school in which it may be done. Our State schools

EDUCATIONAL CONVENTION

can never accomplish it. The highest conception of education on the part of the State is the preparation of her pupils for the best class of citizenship. The lowest interpretation on the part of the Church is the preparation of her students for the highest order of Christian citizenship.

We need a re-interpretation of the meaning of education; a revision—a broader vision, a higher vision; a vision embracing the possibilities of man interpreted by the life of the Son of God. The boy that is to make the Christian physician needs the influence of the Christian school in which the highest ideals of life are ever kept before him. Here should be laid the broadest base upon which to build the highest scholarship.

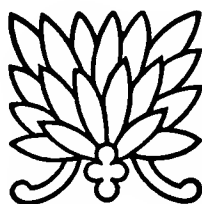
When he graduates from this school—and it should be one of our best universities—he then ought to enter a Christian medical college. Here, with the opening up to him of new fields of thought and investigation, come new temptations. Happy the young medical student who, at this period of his life, has thrown around him the safe-guards of a faculty composed of godly, Christian physicians who have tested the realities of life, and have experienced the verities of the Christian religion.

This land of ours long felt the shock of the ruined life of Aaron Burr who, under conviction, produced by a religious awakening at Princeton about the time of his graduation, sought instruction from the president of that institution. Doctor Witherspoon characterized it as a fanatical excitement. Young Burr, brilliant and cultured, with the best blood of the nation flowing through his veins—his father a former president of Princeton, his mother the gifted daughter of Jonathan Edwards—turned away from his scoffing preceptor to lose faith in God and man; to become a traitor, a murderer, and a vagabond upon the face of the earth. What a vast difference there might have been in that life had it been guided aright at the proper time.

EDUCATIONAL CONVENTION

This magnificent structure here in our city, that has over its entrance, "SOUTHWESTERN UNIVERSITY MEDICAL COLLEGE," does not mean so much brick and mortar and granite, and so much splendid equipment. It means \$50,000 invested in manhood—in Christian manhood. It means the place where, not only the highest skill in the medical profession shall be taught and the best equipment given, but where, along with these, the character of our boys shall be moulded and shaped and polished into the highest types of Christian manhood. We expect to send out from those halls men who will write articles on every branch of the science of medicine, that will not only command the attention of the profession, but be a boon to humanity; men who will be second to none in the councils of physicians of Europe and America.

That beautiful building stands as a monument to the toil and sacrifice of John R. Nelson, and this noble faculty of Christian men, who are pouring into the life of that school their consecrated wisdom and skill. Would that Methodism might rise to the height of her opportunity and make of it what, under God, it should be!



Education *of* Women *in the* South

BY WM. W. SMITH, L.L. D., CHANCELLOR OF THE RANDOLPH-MACON SYSTEM.

You have not called me from far off Virginia and bidden me to stand before this great and intelligent audience to discuss back issues—the capacity and desire of women for education—the undesirability of widening woman's sphere of activity, and such like questions of the past. The inexorable logic of events, the demonstrations of actual experience, have settled these matters beyond debate. Co-education in primary, grammar and high schools has shown the girls of the South to be equally as capable as our boys and more zealous in each of these grades of school training, while the avidity with which they press into the colleges where they are welcomed, and the competition they maintain for honors in the highest and most difficult branches of study, is evidenced by the painful agitation of the young gentlemen who once held exclusive right to the dignities and honors of full literary degrees, and the regulations now being adopted in colleges and universities, hitherto freely co-educational, limiting the number of women who shall be admitted to these disturbing competitions.

Education is as eagerly and as successfully sought by women as by men.

And woman's sphere has widened, whether we like it or not. When the tasks of the complex modern life had to be met by mental rather than by physical force; when social problems and social needs called for ministrations of tenderness and sympathy; when the State recognized the right of the millions of youth to have opened to them, even while in tender years, the gates of knowledge; when men came not

EDUCATIONAL CONVENTION

to live by bread alone but by noble thoughts and high endeavors, then it was that woman's wit and tact and sympathy and quick and responsive perception and ready service were summoned from the seclusion of the home to bless our larger life. The Church, the school, the organized charities and social betterment associations have all enlisted this great force for their good purposes, while in the all-influencing field of literature woman's genius has found unfettered scope and that equal right and power known only in the democracy of letters. These all are matters past debate, and, thank God, past recall.

The necessity and the possibility of education for the human race are two of the most striking facts in the constitution of our being. Man is of all animals the most helpless in infancy and also of all animals the most capable of development by training. The chicken can scratch for itself the day after it comes out of the shell, but you would not like to see a child of ten years old turned loose upon nature to provide its own support. Yet that girl who begins life a powerless and helpless baby, knowing not even how to guide its fist to its open and all-receptive mouth, will come by training to such skill that she will strike on a piano a thousand selected and concordant notes per minute while entertaining a gentleman with witty speech. The grown chicken can scratch no more wisely than at the beginning, nor can generations of chickens develop a science of such search for food.

Man is *the* educatable being in the earth, physically, intellectually, spiritually. Physically man has the potentiality of power and mastery in the very structure of his body. He alone of quadrupeds stands naturally upright on two feet and uses the other two for aggression or defense. He alone can oppose a thumb to each finger in succession to fashion the club and spear, make and use the bow and arrow or still more deadly weapons, which make him master of all crea-

EDUCATIONAL CONVENTION

tures. In his very frame God has set him over the beasts of the field, the fowls of the air, and whatsoever passeth through the paths of the sea.

Intellectually man has no rival in his capacity for development. Men talk of educated hogs and horses and of other wonderfully trained animals, yet if a five-year-old child did not know more than the best of these we would class it as an idiot. Soaring far above all the results of animal instinct, breeding and training, man's imperial mind counts and weighs suns and worlds, searches out their unblazoned pathways, forecasts their schedules through decades, fixing the moments of their flying shadows, and standing master of their secrets cries in reverent ecstasy of exultation, "Oh, God, I think thy thoughts after thee." In all these triumphs of knowledge woman is as man.

Recognizing then the conditions that exist, what education shall we give the women of the South to fit them for their large duties and responsibilities?

First, it should be *physical*; for health, robustness and vigor are of prime value for all the purposes of life. Grace and beauty too wait upon health and vigor and are wisely to be sought.

The day of the interestingly delicate woman is passed. The nervousness of weakness is a hindrance in every work. The conservation of the race demands a vigorous motherhood and the happiness of domestic life hinges largely upon the healthfulness of the mother.

And physical vigor is largely a matter of training. Scientifically planned exercises can develop every organ of the body; the lungs can be greatly enlarged, the strength of the back and limbs can be doubled, and all the physical forces so developed as greatly to increase their efficiency. The gymnasium, the tennis and basket-ball courts, the boating-reache, and the games and exercises in the open air are among the most important of the educational advantages now offered in all our best colleges.

EDUCATIONAL CONVENTION

If woman is to be associated with man in working the progress of the world ; if she is to be not his slave and household drudge, but his helpmeet in all the serious work of life, she will need the knowledge and mental power that comes from school and college training as well as he.

As to the danger of masculinity from identical training, God has himself provided against that. The pea and the acorn may be planted in the same soil, watered by the same rains, warmed by the same sun, yet each will take from these influences just what it needs, the one to make the strong, deep-rooted, majestic oak, and the other the tender, clinging, beautiful and beautifying vine, twining around it and mounting to its summit. The brother and sister, born of the same parents, seated at the same table, living under the same sky and breathing the same atmosphere, grow up side by side, the one to robust, independent manhood, and the other into beautiful, gracious, tender and modest womanhood. The directrix of life is within. Thus hath God ordained.

What is wanted chiefly for both men and women is strong and ready intelligence, and our women need school and college training for their duties even more than our men. For, first, they are all teachers and trainers of youth. As mothers of all they give the first, most fundamental and lasting impulses to the young, and as the only teachers of three-fourth or more of the children in the public schools, their impress is upon the nation at its most plastic stage. How important that the mothers and the teachers of the land be strong and high in thought and purpose!

Then, they are the queens of society and determine what shall be done with the hours of leisure left from business. Shall these thrones be left to light-minded and frivolous creatures, living like butterflies only for the flitting hour, or shall they be occupied by queenly ones indeed, who shall wield their power for useful service and uplifting culture?

EDUCATIONAL CONVENTION

And in our Churches, our societies for the betterment of homes, the ministration to the sick, the dependent, the needy of body, mind and soul, what power for good is found in the educated, cultivated woman? It would indeed seem that the education of men is largely for their own good, since they are so absorbed in gain-getting, while the education of women is chiefly for the good of the community, since her service is so largely to others. Yet, in the great industrial changes of our day, great and ever-widening fields for wage-earning are presenting themselves to women who have the necessary intelligence and training to enter them.

But there is a still higher view of education, one that furnishes indeed the chief motive for the maintenance of specifically Christian schools and colleges, such as we, who are assembled here tonight, represent. It is this:

Each man owes it to God, to society, and to himself to become the greatest being possible to him. For this each faculty, physical, intellectual and spiritual, must be brought to its highest perfection regardless of possible uses. To this demand men and women must equally respond. How shall this be attained? We answer, by training. There is one universal law of our being, that *faculty* grows by *exercise*, and in no other way.

And this law applies to all growth, physical, mental, spiritual. If we would have the body strong, we submit ourselves to the trainer who takes each organ in turn for its development, and in each case uses exercise as the means. The dumb-bell, the chest-weight, the horizontal and parallel bars are used to secure a strong, robust, healthy body.

And we must as educators proceed in the same way to develop the intellectual faculties. The memory, the imagination, the perceptive powers, the taste, the judgment, the reasoning faculties—all must be exercised upon such tasks as the school-room imposes to become strong and facile. *A school and college curriculum is but an assortment of men-*

EDUCATIONAL CONVENTION

tal dumb-bells, bars and chest-weights, a mass of well-chosen apparatus, with which to exercise the various faculties of the mind as they present themselves, for the purpose of making each strong and facile, and finally of co-ordinating all in the vigorous, well-furnished and resourceful intellect.

This is the most practical education for women. Clear, strong, and ready intelligence is everywhere and everywhen needed and applicable in woman's work.

What is the highest education to which our women should aspire?

Where a woman is to devote herself to some profession or calling she should have the fullest training for it. Hence, some may rightly study for the M. D. degree and practice medicine; others, perhaps, for B. L. and enter law; some for Ph. D. and become investigators in science, literature, history, etc., and guides in the higher learning.

But all these are exceptional women. Such were Maria Mitchell, Frances Ridley Havergal, Frances Willard. The great majority are happily destined to be wives, mothers, home-makers, and as such have no need to specialize in the directions indicated. Woman's education naturally ends with the broad, cultural courses of the college as represented by the A. B. and A. M. degrees.

But through these courses, in our Christian colleges at least, there should be and is an all-pervasive influence, an ever-recurring precept and practice, which should develop along with the intellectual, *the spiritual life*. This is indeed *the most advanced course; the highest education is the education of the highest.*

And this is no mere mystic theory. Spiritual power is as real as intellectual power and exceeds it as far as it exceeds physical force. It works higher miracles than any other energy attainable by man. A man of strong body, with developed and well-trained mind, may do all that is possible to man, but he who is possessed of the divine energy of the

EDUCATIONAL CONVENTION

Holy Spirit can do things that are impossible to man alone.

In seeking after this highest power of spirituality, certainly no man will deny to woman equal hope or expect of her less success. The forces now gathering to redeem the world are distinctly spiritual forces, and our young women bring their full share of zeal and power. Consecrated training has come forth from our colleges, and full of faith and of the Holy Ghost college men and women are leading the advance of the armies of Christ. God speed the Student Volunteers in this noblest application of the highest education!

There is a legend from the East of a lad who became possessed of a lamp and when he would brighten it by rubbing, lo! a great figure issued from its small interior. Amazed and affrighted, he started back, but the form stepped before him and folding his mighty arms said:

"I am the genius of the lamp and by my symbol you have called me forth. I obey your commands as lord of the lamp. What is your will?"

Excited, though still afraid, the youth cried out, "Build me then a palace on yon mountain."

The spirit vanished, and soon upon the barren summit of the peak arose a stately mansion with tower and minaret resplendent in the noonday sun.

Returning from his task, again the genius stood before his youthful lord. "What is your further pleasure?"

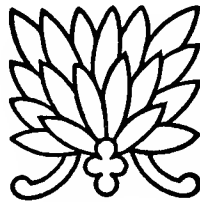
"Transport me instantly to Bagdad," and it was so. And thus from task to task the power turned and wrought.

The dream and fancy of the Orient has become to-day's reality in our Western world. Our youths have rubbed the lamps of science, and steam, electricity, dynamite, compressed air, hydraulic forces—mighty genii imprisoned by the fiat of the Almighty until this appointed era of the world—have come forth, and they have built palaces of industry, wrought marvels in transportation, and have transformed our life.

EDUCATIONAL CONVENTION

But the legend went still further. There were other and greater spirits, so said the genius, conquered by the mighty power of Solomon the Magnificent, and bound in cask or casket under his magic seal. These were able to work miracles, not only on the earth, but in the heavens also. But no symbol commanded their obedience. They awaited in age-long silence the coming of one who should be able to pronounce the *Most Great Name of God*.

This, too, is a symbol for our day, and has a teaching for our teachers. Would we make men and women capable of highest achievement; who shall bring to the tasks of humanity the powers of divinity? Then must we, with all our teaching, seek supremely to have our youths and maidens know the *Most Great Name of God*.



The Investment That Brings the Highest Dividends

R. S. HYER.

The money that has made the most money?

Was it that sum paid by George III. to the Elector for the hire of his Hessians to subdue rebellious American subjects; which sum the Elector in time of peril placed for safe keeping in the hands of a certain Jew, the said Jew being named Rothschild, and the said sum being so wisely invested by him that it became the foundation of the Rothschild family fortune?

Or was it the \$25,000 paid by Jacob Astor for the Eden farm on the island of Manhattan above the old city of New York, the said farm becoming afterwards Union Square and its environs, today possibly the most valuable land in the world?

Or was it the money Carnegie put in steel, or that which Rockefeller put in oil?

The money that has made the most money was none of these. It has been the money that has been invested in colleges. Among the returns from this investment are steel, steam and electricity.

These three make our age different in material things from all other ages; and these three are gifts from the colleges. Before the day of Bessemer and Siemens all of the furnaces of Sheffield could not have made in a year enough steel to lay a hundred miles of railway, span a great river, or erect the skeleton of a modern office building. The process by which an age of iron was converted into an age of steel was not discovered accidentally; it was all worked out

EDUCATIONAL CONVENTION

from purely theoretical considerations. It was in the laboratories of the German University that Bessemer and Siemens learned the chemistry that brought about this transformation. A few years after the close of the Franco-Prussian war it was estimated that Bessemer's process, as practiced in France, created more national wealth than was required to pay the war indemnity which Germany had demanded. In every land it has produced more wealth than has ever been invested in its colleges.

Steam was a gift of the University of Edinburgh, for James Watt was not only a graduate but an instructor at Edinburgh when he invented the steam engine. It was at the same University that the anaesthetic value of chloroform was discovered. The wealth created, the suffering alleviated by this old Scotch University, let him estimate who can.

The thing which above all others makes ours a peculiar age is the fact that it is an age of electricity. In America alone \$2,200,000,000 is invested in electrical industries—seven times as much as is invested in all our colleges and universities. Who created this wealth? Who made ours an electrical age? The age of steel was not made by Carnegie nor the American Steel Trust; the age of steam was not created by Baldwin, Rogers, nor Allis; nor was the age of electricity created by Edison, Tesla, nor Westinghouse.

If you would trace the growth of electrical science you should go in the early part of the nineteenth century to the University of Bologna and watch Professor Galvani as he experiments on the legs of dead frogs. He had the genius to learn from so contemptible source that an electrical current flows only when it has a complete circuit. Then go to the neighboring Italian University, that of Pavia, and see Professor Volta demonstrate that the electricity in Galvani's experiments was not a vital force, but an activity brought about by the contact of heterogeneous substances. Go next to the University of Stockholm and see Professor

EDUCATIONAL CONVENTION

Oersted exhibit the relations that exist between electricity and magnetism. Then go to Paris and have Ampere to explain this relation. Go to the University of Berlin and have Professor Ohm to write the equation that makes electricity a mathematical science. Go to the University of Heidelberg and see Professors Gause and Webber transmit the first signal by the electrical current. Go to London and watch Faraday as he patiently works out the problems of induction, and lays the foundation of the art by which mechanical motion is changed into electrical energy. These were the college professors who laid broad and deep the foundations on which all the practical applications of electricity rest. Almost without exception every great discovery in the electrical world has been made by a college professor. If you would know who invented wireless telegraphy, go back to Cambridge forty years ago and have Professor Clerk Maxwell explain his idea that light is an electro-magnetic phenomenon; then go to the University of Bonn and see Professor Hertz produce electric waves that move with the velocity of light and transmit signals without wires. The brilliant young Italian of our day has only carried out the idea conceived in the brain of the English professor, and born twenty years later at the University of Bonn.

But great as they are, steam, steel, and electricity are not the chief returns on the money invested in colleges; for these are only by-products in the manufacture of spiritual things. If you would know how a state is enriched in all things by the college, look at Germany. Forty years ago Germany consisted of a number of petty, independent, jealous states; without commerce, without influence in the political life of Europe. These are now welded into a mighty empire, with commerce on every sea, with goods for sale in every market of the world; and its position on all international questions is the first consideration in every capital of Europe. The unification of Germany followed the trium-

EDUCATIONAL CONVENTION

phant entry of the Prussian army into Paris; but that victory was only the occasion for, and not the cause of, German unity. Germany became an empire not through the sterling worth of the old Prussian emperor, not through the military genius of Von Moltke, nor the dashing bravery of the Crown Prince, nor the statesmanship of the Iron Chancellor. Bismarck himself being the judge, German unity was brought about by the German universities. It is also to her universities that Germany is indebted for her growth in commerce. Many Englishmen have investigated the cause of this ever-increasing menace to British industries, and they are unanimous in declaring that German workshops and factories have been made what they are by men from the laboratories of the German universities.

Would that the people of our Southland understood how it pays to put money in universities! Would that the people called Methodists understood how the returns from such an investment enlarge and enrich humanity in all things. What these returns may be, can well be illustrated by a single example. Towards the middle of the seventeenth century an old English knight, Sir Thomas Sutton, purchased in London an old building which had been a monastery. He renovated and enlarged it to serve as a home for poor old men and as a school for poor boys. It remains to this day, because then he endowed it with twenty rich estates which he possessed in various parts of England. What have been the returns from this investment, which old Fuller called "the masterpiece of English charity?" What has this old building, called Charterhouse, which still stands in the heart of London, been worth to humanity? Let some man of letters tell us of the wealth added to English literature by Joseph Addison and Dick Steele. It was at Charterhouse that these sat side by side when boys at school. Let some lawyer tell us the value of the "Commentary" of William Blackstone. It was at Charterhouse that Blackstone was a

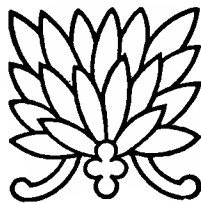
EDUCATIONAL CONVENTION

boy at school, and there he won a scholarship that enabled him to complete his education at Oxford. When Methodists go to London they always go to Charterhouse to see where John Wesley sat when he was a boy at school. Lovers of Thackery go there too, to see the place where Col. Newcome died, and hear him say in death "adsum," "the word we used when names were called," when Thackerey was there a boy at school. He, the tenderest and sweetest of English satirists, never lost his love for Charterhouse, and there he often went in after life "to become a boy again for an hour or two." It was at Charterhouse that George Grote received the inspiration that remained with him till he had acquired fortune as a merchant and had leisure to write his history of Greece. At Charterhouse Kinglake began with pencil and crayon to acquire the skill that made him President of the Royal Academy. In the old Church of St. Giles in Edinburgh the banner of the Seventy-fourth Highlanders hangs highest among the immortal banners of Scotland. It was this banner that first entered Cawnpore in the Sepoy Rebellion; it was the pipe of the Seventy-fourth Highlanders that the Scotch maid was the first to hear at the relief of Lucknow; and both at Cawnpore and Lucknow the Seventy-fourth Highlanders was led by Henry Havelock, a Charterhouse boy. The one event in the Boer War over which London rejoiced most was the relief of Mafekin. The defense of this village was the most brilliant exploit by the English in that war, and Mafekin will go down in English song and story beside Delhi and Lucknow. When London learned that Mafekin had been relieved, there were demonstrations of joy and pride almost unparalleled in that city. Crowds for days and nights cheered in front of the war office and other public buildings, and they did not forget to go and cheer in front of Charterhouse, **for they remembered** t^l Baden Powell, the hero of Mafekin, was a Charterhouse boy. If through all these years it has been given to the old knight,

EDUCATIONAL CONVENTION

whose body has rested in the quaintly carved old tomb in the chapel of Charterhouse, to know how these boys have gone out and brought glory and honor to humanity, surely the old knight has been satisfied with his investment. It is a great thing in life to be the owner of twenty rich estates; it is a greater thing to play in death the part that Sir Thomas Sutton has played in making a score or more of England's greatest men.

Some men in our day, owners of great estates, doubt the wisdom of investing as did the old English knight. Recently one of our most noted men of wealth was asked to give thirty thousand dollars for a library at Southwestern University. The answer was, a refusal even to consider a proposition of this kind, because Southwestern University gives annually from a one hundred and twenty to a one hundred and forty free scholarships to the sons and daughters of ministers, to young men preparing for the ministry, to young women preparing for the work of deaconess, to sons and daughters of all engaged in missionary work, and to all who are preparing for such work. The ground upon which her request was denied is the very ground upon which Southwestern University claims that such an investment as she asks Methodists to make will pay the greatest of all dividends, the production of men and women so enriched in life, so endowed with strength, that, if need be, they will spend both life and strength in enlarging man's estate, and in hastening the coming of the Kingdom of Heaven on earth.



College Endowments

BY BISHOP E. R. HENDRIX, D.D., LL.D.

“It is a holy thing to see a nation saved by its youth.” So said Lord Beaconsfield, twice Prime Minister of Great Britain and accustomed to look at great questions from the standpoint of a statesman. Yet do not young men hold the balance of power everywhere as regards numbers and energy? What would be left of our armies if young men were no longer in the ranks? What a difference would be made at the polls if young men no longer voted? What would become of our industries if young men no longer worked the machinery? Now it is the youth in our colleges who as leaders in industry, public life and in military and naval affairs, by the moral and intellectual force with which they give themselves to their life work, must save the nation. No nation advances by simply clinging to the past, by mere reverence for age. That has been the case with the Chinese for millenniums. The race advances only as men fall under the domination of the future as over against either the authority of the past or the gratification of the present. This is what makes possible Western civilization and gives it such power in the eyes of Oriental nations. Western people seem to be going somewhere in the confidence that the future has something in store for them. This domination by the future is the strongest of the three forces, overcoming the desire to stop and laud the past or to simply enjoy the present. It is the power of vision that saves the men who are to save the nation. The disproportionate influence of Scotch thinkers when the population of Scotland, only some four millions, is considered, is in the fact that “every lad can see the towers of the university from the nearest hill top.” Her four

EDUCATIONAL CONVENTION

universities, like the four cardinal points, are always in evidence affording both opportunity and inspiration. It is the glory of Scotland that there is a well-worn path between every home and the university. It has been trodden by some member of the family for whose education all the rest have been willing to make sacrifices in the knowledge that all would share in his success. St. Andrews, Aberdeen, Glasgow and Edinburgh have made possible men like Rutherford and Knox and Leighton and Chalmers and that galaxy of thinkers which Scotland still gives to the world in our day.

Its value in the market was the only estimate that Judas could place upon the spikenard with which Mary anointed our Lord. For Christ its fragrance filled all the world and all the future, as it does this day. A man's value to society is not what he is worth in the market, not the salary which he receives as Judge or Governor, but what he is worth in counsel and leadership. There were not many collegebred men in our country when the Declaration of Independence was signed and yet out the fifty-six signers twenty-five were collegebred men. Of the fifty-six signers thirteen afterwards became Governors of the new states and ten of these thirteen were collegebred men. Up to 1860 there were 70,000 college graduates of our American colleges and two thousand from West Point. Of those in positions of honor there were three times as many chosen from these 72,000 as from all the remaining millions of our population. While two-thirds of the men in highest position in our land have always been collegebred men which means that the colleges have furnished more than two hundred times as many successful men as their relative numbers would justify if mere numbers could decide. Thus those below college rank are entitled to furnish 299 out of every 300 successful men, in proportion to relative numbers, while they really furnish less than one-third of that number. While by virtue of native mental vigor and untiring energy many men without college train-

EDUCATIONAL CONVENTION

ing have made their mark, yet how much more useful they might have been could such native powers have had the benefit of thorough training. Sometimes a weak and small college gets the credit of turning out such a man who would have become a great man despite such help and who owes very little to such a college while he would have been greatly benefited by a stronger institution with loftier ideals.

I. College Defined.

The question of college endowments is best considered by first asking what is a college? It stands midway between an academy and a university, with a field distinctly its own. There may be a first-class academy that would rank deservedly low as a college which it is not, as there may be a first-class college that would take very low rank as a university. A mere name is nothing save as it becomes misleading. When an institution makes claims to be prepared to take students with the proper preparation given in the academy or secondary school, which latter necessarily limits its work in the ancient languages and in mathematics and in all branches of science, and to carry them on to graduation, what facilities must it afford to rightly and honestly do collegiate work? For more than twenty years the State of New York has set a noble example to other States in placing in the hands of a capable Board of Regents both the power to grant charters and to revoke them. This Board gives power to no institution to confer degrees unless it has resources of at least \$500,000 in plant, equipment and endowment. Under such a wise system liberality has been stimulated and high educational ideals have been developed and maintained until that State has now 35 colleges of arts and sciences, with 900 instructors, and 6,500 students, these colleges possessed of property and endowments worth \$55,000,000 and expending \$5,000,000 annually in running expenses; aside from 58 special professional and technical schools, with 16,000 students. Pennsylvania some ten years ago established a similar

EDUCATIONAL CONVENTION

official body that has control of all institutions empowered to confer degrees. This educational council requires that no institution can be chartered as a college unless it has resource amounting to \$500,000 to be used exclusively in education, has a faculty of six or more regular professors, and requires four years of study for a degree, after certain definite requirements for entrance have been met. The College Unions in many of our States, even in the West and South, are made up of the Presidents of Colleges which have not less than \$100,000 endowment, aside from plant and equipment, and a staff of full professors not less than six in number.

Our own General Board of Education is approximating this standard in seeking to conform to the recommendation of the Commission on Education that no institution be classified as a college unless it has the undivided support of at least one Annual Conference and a permanent annual income of at least \$5,000, not counting tuition fees. This income may be from permanent endowment, from Conference assessments or from private contributions, but it must be such as to guarantee the permanent support of the institution. Moreover as adequate instruction cannot be given for the baccalaureate degree, save by competent teachers, there should be a faculty of not less than seven competent teachers of the rank of professor or adjunct professor. The Board has now three classes of colleges which it classifies as follows:

1. Those which not only conform to the requirements and recommendations of the Commission, but which go beyond these and steadily increase both in resources and in thoroughness.
2. Those colleges which fully meet the requirements and recommendations of the Commission.
3. Those colleges which barely conform to the requirements, but do not meet the recommendations of the Commission.

This classification gives us eight colleges of the first class, four of the second, and seven of the third class, making, with one university, twenty institutions of high grade whose power

EDUCATIONAL CONVENTION

to confer degrees is recognized and sanctioned by the Board of Education. This Board of Education appointed by the General Conference has no authority to either grant or to revoked charters, but its conscientious classification shows its estimate of what institutions are worthily classified as colleges according to their fitness to do college work. Besides these twenty institutions of higher learning of degree-conferring power we have belonging to our Church 155 institutions throughout our connection that are classified as Secondary Schools, aside from ten or more that are under our patronage but whose titles to property are not vested in our Church. It is not the policy of the Church to create more secondary schools or colleges, but rather to strengthen and correlate those that we have, rendering financial aid only where there is conformity to the educational policy of the Church.

It may be interesting to note that while the Methodist Episcopal Church has 52 colleges as against our 20 it has 49 Classical Seminaries (nearly half of them for Negroes), as against the 110 Secondary Schools which we report, leaving out in both instances the schools in our foreign mission fields. It is manifest that by the name Classical Seminary greater discrimination is shown than in the name Secondary School. The Classical Seminary is the connecting link between the elementary school and the college, with a course of study designed to fit students for college. We may also note the relative endowments and equipments. The 52 colleges of the M. E. Church have a total endowment (less indebtedness) of \$13,000,000, as against our \$3,250,000 and a total equipment of \$13,000,000 as against our \$4,000,000. Their Classical Seminaries represent property worth \$3,000,000, and an endowment (less indebtedness) of \$750,000, while our Secondary Schools have property worth \$4,000,000 and endowment worth \$150,000. It will thus be seen by our holdings for educational purposes in our Church

EDUCATIONAL CONVENTION

that our twenty colleges have as much in buildings and equipments as the one hundred and ten Secondary Schools; and of the entire endowments of \$3,400,000, only \$150,000 is credited to our Secondary Schools. While this gives an approximate estimate of the relative claim of the college and of the Secondary School for endowment it also raises the question as to whether there should not be a more equitable classification of our Secondary Schools that those which are really doing the work of Classical Seminaries may be properly recognized as such by the Church.

The Methodist Episcopal Church, South, is already thinking in millions and we now need that her million and a half of members all think in millions for her colleges. We gave more than three and a half millions last year for the support of the ministry and spent on churches and parsonages two and a quarter millions and raised for missions, home and foreign, including Church Extension, over a million, and raised for all purposes more than \$7,800,000. Our entire educational work, in which we have 1,504 teachers and 29,078 students in 185 schools of all grades, represents receipts in tuition, income from endowments, Conference assessments and special gifts for education, a total of a million dollars, a sum confessedly inadequate for the great work that is needed to be done. Yet it is a great gain to be able to think and talk in millions respecting the work of education as also respecting missions and ministerial support and money raised for building churches and parsonages. Both in education and in missions we should plan great things for God and expect great things from God. What fortifications are to a country that its colleges are to a Church. No Church is stronger than her colleges, as no nation is stronger than its defenses. The Church must fortify as she goes. It was Edmund Burke that said, "Education is the cheap defense of nations." Cheaper than war because the best defense against war, especially a prolonged war. It was educated Prussia that con-

EDUCATIONAL CONVENTION

quered France in a six weeks' war, because in former defeats she had learned more than how to fight.

II. The Necessity of Endowment.

Endowment is capital. Capital is that part of wealth which is employed in production. Capital is not only lands, machinery, houses, it is finished products awaiting a market. No business can either become strong or grow without capital. The more successful it is the larger the plant which it requires and the greater its output, or in other words, the greater its capital. This gives it stability so that as an established business buyers know where to deal in the confidence that their orders can be filled and with the best quality of product such as could not be depended on in a business without capital. Enlargement of capital from time to time is true economy. It means the best machinery, the best workmanship, the best output, the best trade, all of which in turn make possible added increase of capital as it is needed.

No one who understands the real nature of the work of a college can think for a moment that an institution can do genuine college work without endowment. Mere tuition fees can never command the skilled labor to do this work. Such a source of income, inadequate at any time, is subect to many contingencies due to short crops, strikes, floods and drouth. In a reputable college with a creditable staff of professors and a fairly adequate plant and equipment the tuition fee never pays more than one-third each year of what it costs the college to provide instruction. Thus with a plant costing say, \$185,000, the college gives to the students the equivalent of 5 per cent on that fixed capital annually which would be \$9,500. Add to this the annual expense account of such a reputable college which is some \$20,000 to meet professors' salaries, insurance, fuel, lights and repairs. This represents \$29,500 annually, which divided by the number of

EDUCATIONAL CONVENTION

students which we will say is 150, the average attendance at our twenty colleges, the cost is \$195 to the college for every student. Deducting the average tuition fee of \$60, the college still pays out \$135 more than it receives for each student. This holds true throughout the country, so that every college pays from \$500 to \$1,000 during the four years' course for or to every graduate who bears its diploma. To depend on mere tuition fees would be suicidal. The college must have capital and its endowment is its capital. Until an institution has such capital it should never attempt the work of a college. Sometimes that capital is only in the way of an educational collection from an Annual Conference, which however helpful, were it all available, is subject to many uncertainties. It is an unsafe substitute for an endowment and may even hinder the securing of one through narrowing the ideas of the people as to the needs of a college. Like a legislative appropriation it may fluctuate, be divided or even disappear. Nothing short of an invested endowment should be the goal of every college. This makes possible a true seat of learning where self-respecting students can go who have but one life and want to make the most of it. Where the college standard is lowered, especially in a Church college under the belief that an oversupply of religion will take the place of an undersupply of learning, there must come a reaction in the mind of the student, sooner or later, both against the college and the Church, as with the Roman Parochial Schools. Not only must the Church educate, she must give the best if she would get the best. Neither the best instructors nor the best students can long be retained if the shrunken ideal of education finds place. A true college is like "203 Metre Hill," it does not win the battle but it shows how it can be won. Without such heights won with blood the Port Arthurs of life are not taken. If higher education is costly its achievements are beyond price. Few colleges are much known before they are fifty. It takes them that

EDUCATIONAL CONVENTION

long to get their second wind as well as a good many other things. Whoever knew a college, an endowed college, to die after it had reached fifty? A half century of true college life, like a prepared old age in man, is the dawning of immortality. Even while living they become immortal. The immortality that does not begin during life does not begin at all. Let us see to it that we have institutions that shall become immortal.

The most permanent thing in our civilization is the endowed college. "Man is best known by the value he puts upon his supreme monuments. Something can surely be said of a race that has conserved in the wreck of three civilizations the Old Testament, Greek Literature and Roman Law." Because the New Testament is the book revered above all others in the Western World that world is the custodian of what is best and highest for all the race. Christian Europe and America have ever been the custodians of Christian learning and so the guardians of the Christian college. The endowed college has survived dynasties, kingdoms, revolutions. Great Britain has had many changes of government; new dynasties have taken the place of discarded ones and the kingdom has given place to the commonwealth, and the commonwealth to the kingdom, civil and foreign wars have torn the country and exhausted its treasure, but Oxford and Cambridge have survived thrones and will continue regardless of who holds the sceptre, of what party is in power, or whatever be the form of government. The University of Paris, the oldest of the European Universities, survived even the horrors and wreck of the French Revolution. The Reign of Terror that sought to strangle everything that was good could not long silence the Sorbonne. Harvard and Yale and Columbia and Princeton have known every war which has afflicted the country, Indian, American Revolution, the War of 1812, the Mexican War, the Civil War and our little war with Spain, too short even to produce a single hero on land or

EDUCATIONAL CONVENTION

sea, and yet they stand and will stand even if our nation ever changes its form of government or becomes subject to a foreign power. There have been bankrupt railroads and banks and industries without number, but whoever saw a bankrupt college that had been endowed?

What Europe is doing through the State that America is doing through the individual. Prussia, lavish in her expenditures for the army, is yet more toward her Universities. Berlin has a single building for her University that cost \$2,300,000, while France has one costing \$3,200,000, and Vienna one whose cost reached \$4,000,000. Since 1876 France has increased her expenditures for education 700 per cent. Battleships may be scuttled and a nation's navy disappear between dawn and sunset, but her endowed colleges no torpedoes can destroy. Factories stand idle, but colleges are full. The individual no less than the nation stands guard over an endowed college. For the individual even more than the nation creates the American college. The power of initiative is not with the State, as in France and Germany, but with the individual or the Church which makes her appeal to the individual and not to the State.

Of the 530 colleges in the United States in 1902, 428 were private rather than public. Of the 100,000 college students over 61,000 were in private institutions.. Of the 5,706 graduate students 4,033 were from private institutions.

Private institutions own equipment worth \$153,000,000, the State \$56,000,000. Private institutions have endowments of \$151,000,000; the State of \$35,000,000. Private institutions have income from endowment of \$6,325,000; the State of \$1,693,000. Private institutions receive in fees \$9,385,000; the State receives in her educational institutions fees to the amount of \$1,693,000. Thus not only is the larger part of the equipment and endowment of higher institutions of learning in other than the hands of State institutions, but despite free tuition, 60 per cent of the students of the

EDUCATIONAL CONVENTION

country are in other than State institutions. For the past ten years there has been given not less than \$10,000,000 in any one year and ranging from that to \$25,000,000, mostly for private in distinction from State institutions. More than 210 institutions in our country now have endowments of \$100,000 and upwards. Twenty-nine have each an endowment of from \$500,000 to \$1,000,000, while thirty-six have an endowment of over a million and of these three have an endowment of over \$12,500,000. Yale that in 1830 had an endowment of only \$30,000, has now one of over \$5,000,000. Harvard that as late as 1846 had an endowment of only \$650,000, now has one of \$15,000,000, and adds a million nearly every year. Higher education would be provided for in our country by private benefactions even if the State should not enter the field. Doubtless the State institutions help to broaden the work of private institutions, while the latter keep the State universities from lowering their standards to meet the popular demand for cheaper and briefer courses of study. The much larger per cent of post graduate students from private institutions, nearly four-fifths of the whole, tells who are the keepers of the standards.

III. The Source of Endowments.

Now, whence must come the endowments and equipments of our colleges? In the eighteenth century England and Scotland were the hunting grounds of American College Presidents, especially before the War of the Revolution. The King, none other than George III., led the way with \$1,000 each to Columbia, Dartmouth and the University of Pennsylvania. Oxford and Cambridge also responded nobly to the appeal, as did many individuals of rank and wealth. But the bulk of the endowments and equipments of our colleges have come from our own people who are all the more interested in their administration.

No longer do we need to go across the Atlantic for con-

EDUCATIONAL CONVENTION

tributions with which to build and endow our colleges. The endowment of any one of three or four of our best endowed American colleges exceeds that of the best endowed of the great foundations of England. In fact, the combined income from endowment of three of our great colleges or universities exceeds the combined income from endowment of not only the twenty-one colleges which compose Oxford University, but with the yet larger income of the seventeen colleges which make up Cambridge University added. In point both of equipment and endowment England has something to learn from America, while as regards original research, the very discovery and creation of knowledge, America is still the pupil. England, in turn, is the glad pupil of both France and Germany in the matter of original research. That was a noble tribute which Professor Tyndal paid to Pasteur: "True, France has her four millards of war debt, but then she has Pasteur." It was Pasteur's discoveries of the cause of splenetic fever and its cure, and of the enemies of the silk and grape industry of France, that made possible the speedy payment of her war debt. With the help of the endowment of some of our American Colleges scientific research may discover the certain means of destroying the enemies of the cotton plant as Pasteur discovered the enemies of the vine and of the silk-worm, thus adding greatly to the already enormous wealth of that part of our country where Cotton is King.

Taking our country as a whole our lands and buildings are estimated at \$40,000,000,000, or double the lands and buildings of the United Kingdom. The railroad mileage of the United States is nine times that of the United Kingdom. In forty years the American manufactures increased in value nine-fold as against a two-fold increase in value of British manufactures in sixty years. Taking into account our population and our horse-power and steam-power the United States possess almost as much productive energy as Great

EDUCATIONAL CONVENTION

Britain, France and Germany collectively Our foreign trade has multiplied seven-fold while the foreign trade of Great Britain has increased five-fold. With 87 per cent of our population above 10 years of age, able to both read and write, we give to the world more millions of instructed citizens than any nation in history.

The South can no longer plead poverty as an excuse for not endowing her colleges, when the South was nearly as wealthy in 1905 as the whole United States was in 1880! She now adds to her wealth \$3,000,000 a day, or \$1,000,000,000 a year. Her cotton crop is more than double what it was in 1880. She is producing 42,500,000 barrels of petroleum a year now as against less than 200,000 then. Her farm crops are three times larger, her railroad mileage three times greater, and the value of her lumber products seven times greater, and her output of pig iron is eight times greater, and of coal eleven times greater. The entire South has 62,957 square miles of rich coal land, while Great Britain and Germany together have only 12,600 square miles. Alabama alone with her 8,500 square miles of coal area has nearly as much as Great Britain ever had, and of thicker seams. The exports from the Southern States last year were not only double what they were twenty-five years ago, but were almost as great as all the exports from the rest of the United States in 1880. Farm products are also rapidly increasing until in 1904 more than one-fourth of the maize crop of the country was raised in the South, to say nothing of oats, wheat, rice, sugar, and tobacco. Fifteen steamship lines from Mobile ply to all parts of the world and that city's exports to Cuba exceed the combined exports of all the other cities of the United States, except New York. Galveston, the converging point of fifty-three steamship lines and nine railway systems, with six miles of docks, ranks third among the exporting points of the entire country. There is ten times more capital invested in cotton mills in

EDUCATIONAL CONVENTION

the South than twenty-five years ago, thus consuming nearly as much cotton as all the other mills of the country.

For the last ten years the benefactions of all kinds in our country to Churches, schools, hospitals, libraries and other public enterprises, in sums of \$5,000 and over, have aggregated \$80,000,000 a year, of which one-fourth has been given to higher education. These gifts last year averaged \$137 a minute. The Methodist Episcopal Church, South, now has more than \$50,000,000 in church property of all kinds—more than double what she had twenty-five years ago. By the unearned increment in the lands of our people their own wealth has increased in like proportion. No part of our country has more assured prosperity, greater freedom from labor strikes, cheaper rates of living, and, we think, more religion. What are we doing for the cause of education? Are we for it or against it? We have had a great missionary revival which has saved our Church in the last thirty years from becoming a non-missionary Church. What we greatly need is that the gospel of higher education and of endowments and equipments for higher education be preached until we have a revival of letters, a very educational revival. The Church that educates always wins. That is how the Jesuits recovered Austria to the Papacy when not one in thirty of the population adhered to Rome, and when for nearly a generation scarcely a man was found to enter the Roman priesthood. By the Jesuits getting controlling influence in the universities Austria was lost to Protestantism in a single generation. At some periods the Jesuits have had as many as 600 colleges under their control from China to the British Isles. The greatest force at work to-day in the mission fields and most profoundly impressing the Church at home is the Student Volunteers giving their trained powers to the conquest of the world for Christ.

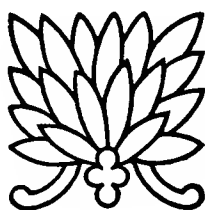
“Father, how much would my education cost you?” asked a pale child in broken health. “Why do you ask that, daugh-

EDUCATIONAL CONVENTION

ter?" "Because I wanted you to spend that in educating some other child when I am gone." "I will do it," said the father and in keeping that promise over and over he found his child again. Childless Alexander H. Stephens invested in ninety such lives and of the entire number of young men to whom he advanced money for their education only one proved unworthy. Great as was Washington's legacy of patriotic counsel and service it must not be forgotten that he left an endowment to Washington College that has yielded \$2,500 a year, enough to support a professor's chair for the last hundred years. That would perpetuate his name should all else be forgotten.

"Take and give for me and thee" is the inscription cut on a monumental stone in Mt. Auburn Cemetery, and over it is a fish with a coin in its mouth. That tells the story of Isaac Rich who made his fortune as a fish dealer and who gave millions to education. He had heard the Master's voice, "Take and give for me and thee." Man's immortality is God's glory.

"The breath of the school children is the life of Israel. not even to rebuild the temple should the schools be closed."



Obligation *of* a Man *of* Means *to* a Boy *of* Brains

BY REV. J. KILGORE.

Every obligation has its ground. It is well for us to trace the ground of the obligation of the wealthy man to the brainy boy; and the basis of this obligation must not be placed so high that the ordinary man cannot see it. From the high ground attained by St. Paul, it is easy to see that the strong should help the weak, but very few of us reach this height of Divine vision, so I shall place the basis of obligation upon a plane upon which every-day life is lived in order that he that runs may read.

Wealth is very largely the product of civilization. Where there is no civilization there is little or no appreciation of the value of things. Where there is no appreciation of value there is no incentive to accumulation. Among savage peoples there are no men of wealth. The illumination of civilization has not only brought to light the true value of things, but it has made discoveries that have opened up myriads of avenues of wealth. Steamboats, railroads, the iron and steel industry, and the various manufacturing industries owe their existence to our higher civilization. In fact, there is no source of wealth to-day that must not trace its history back to civilization, either directly as the cause of its existence, or indirectly as the condition of its existence; for where civilization has not been the fountain of wealth, it has produced those conditions wherein men have become sufficiently enlightened mentally and morally so that they respect and protect the property rights of each other. Where civilization does not hold sway there is no security, either of life or property.

EDUCATIONAL CONVENTION

Our civilization is the result of the correct development of the boys of brains. Though sociology brings out the fact that all that is best in us is developed by our association with others, yet it brings out with equal clearness that this development takes place in the individual. The development of society is the development of the individuals of society and not a gregarious development. Though we may hope to uplift a multitude, we hope to do it only by uplifting each individual of the multitude. In the mass there are some individuals who are going to wield a preponderating influence either for the uplift or downfall of the many. Those who will wield this influence are the boys of brain. Just as on a moonless night, when we look up into the heavens, the brightest stars attract our attention most, so when we look upon the myriads of men about us, those of brilliancy of intellect attract our attention and command our admiration. Not only so, but they are the ones who lead the people to higher heights of civilization, or drag them back toward the depths of savagery. "The history of the world," truly says Victor Cousin, "is the biography of her great men." Two elements have made these men great—power of intellect and purity of character.

We have now traced the ground of obligation of the wealthy man to the brainy boy. Wealth is the product of civilization, and civilization is the product of the grown-up boys of brains with pure characters.

The boy of brains is going to be developed into a man of pure or impure character; which it shall be depends very largely on the opportunity for symmetrical development. There is a difference between growth and development. Growth is increase in the size or number of cells composing a body. Development more properly denotes the changes in the character and connection of the cells. If an infant were to grow to **adult size, without any corresponding change in the character** of its cells, it would be utterly unable to sustain its weight, with its cartilagineous bones and flabby muscles not yet **connected with controlling nerve centers**. It is a fact well

EDUCATIONAL CONVENTION

known to physicians that deficient or improper nutritive conditions often affect development more than they do growth. A child may be quite large for his age, but poorly developed because of lack of mineral matter in the bone cells, just as a plant in a cellar may attain great size, but be utterly lacking in the essential qualities of a healthy plant. So, in the true unfolding of the real boy of brains. Deficient or improper food for the mind and heart will not retard the growth of the brain, but the lack of proper moral and spiritual culture will result in a weak and vacillating will, or in a perverted or vicious moral sense, and will give us either a weak man like S. S. Prentiss, who charms us with the brilliancy of his intellectual eloquence, while he startles us with the weakness of his resistance to the baser appetites; or it will give us an Aaron Burr, whose power of intellect and will are given to such ignoble purposes. There is a period when the body grows very rapidly, and if it is to be kept healthy it must, at this period, have harmony of development that keeps pace with the growth. The greater the growth the greater the necessity of harmony, for if a catastrophe occur it is more dangerous in proportion to the speed of growth, just as the danger in ditching a moving train is proportional to its speed. So in the unfolding of a large, rapidly growing brain, its development must keep pace with the growth, for if it miss the true track, the consequences to society are the more calamitous.

We are now able to specify the obligations of the man of means to the boy of brains. It is his duty to himself and his heirs to see that the boys of brain have the best opportunity, not only for growth of intellect, but also for the development of pure character. History teaches us that the Christian religion is the best pabulum for the development of pure character; and history also tells us that, if this sort of character is to be developed, it must be in the plastic years of youth, while a boy is getting his intellectual growth in the process of education. If, as the world says, self-preservation is the

EDUCATIONAL CONVENTION

first law of nature, that law warns our men of means to furnish our boys of brains with well-equipped and well-endowed educational institutions which are permeated with and dominated by the Christian spirit. If such institutions are not furnished where the boys may be developed harmoniously, the boy of brains, with his great longing for knowledge, will get his culture in a godless atmosphere, and then will flow such results as flowed prior to the French Revolution, and which produced that Revolution. Or if the proper institutions are furnished, then will go out from them harmoniously developed boys of brain like John Wesley and many of his contemporaries and successors, who stood in the breach during that troublous period of the world and wrought a peaceful and gradual reformation of England, instead of a life-destroying and property-annihilating revolution that took place across the Channel.

But some man of means may think that we already have our civilization, and in it we have our wealth and the privilege of enjoying it. But let him not forget that our civilization has been produced by brains and pure character, and that it can be maintained only by the same sort of men by whom it has been created, so that if he would continue to enjoy his possessions in peace and hand them down in security to his posterity, if he would see the world continue to move forward and upward "along the ringing grooves of change," he can do so only as he recognizes and meets his obligation to the boy of brains.

The Christian Teacher: His Place, His Mission and His Compensation

BY STATE SUPERINTENDENT R. B. COUSINS.

I. His Place.

Emerson speaks of the universal polarity of the earth, of the natural and moral forces. Light opposes darkness; attraction and repulsion balance each other, or conquer by turns. Centripetal and centrifugal forces war perpetually for the control of objects on the earth's surface. Attraction and repulsion contend among the smallest molecules and atoms of matter, resulting in differing states of matter.

This duality divides the world of men. Humanity finds itself a perpetual battleground of contending forces. Good and evil divide the world.

“The soul of man, Jehovah’s breath,
That keeps two worlds at strife,
Heaven stoops to give it life,
Hell moves beneath to work its death.”

Continuing the figure taken from nature, a bar of steel becomes magnetized. Its extremities represent opposite forces—attraction and repulsion. Each molecule in the bar is likewise magnetized and polarized. The earth itself is a great natural magnet with its positive and negative poles. In each and every form of this dual force, the positive is opposed by the negative. Darkness is the negative of light. Cold is the negative of heat. Vertically downward is the negative

EDUCATIONAL CONVENTION

of vertically upward. From the zero point any motion or force is positive or negative.

So in the moral world, humanity is polarized. There is the positive, good, and its negative, evil; and every man that lives in society belongs to the one or the other force. He is good or he is evil. Every man himself is polarized. He harbors contending forces within himself. When he would do good, evil is about him. His dominant and prevailing motives form his character, and this places him at one or the other of the moral poles. The moral forces at work among men make it impossible for men in society to escape moral polarization. In the phraseology of the Book, "He that is not for us is against us."

Accepting this as a correct background, the teacher belongs with the positive forces that make for the world's improvement in morals and in religion. It requires no statistics nor argument to make strong the statement that the men in Texas, the Nation, and in the world, who have made teaching a profession, and have adorned that profession, have been great moral forces, and many have been zealous propagandists of the religion of the Christ. The world's expectation is disappointed when a teacher in high place or low place is found to be immoral or anti-religious, no less than when a woman is known to be positively irreligious, or an advocate of infidelity. In each case the world's sense of the fitness of things is violated. The average citizen who is a patron of a school desires his child taught by a teacher that is sound, morally and religiously, regardless of the citizen's own life or beliefs. The teacher's place, therefore, is properly among the moral forces of the world, and public opinion establishes him in his place.

The teacher is not so much a leader of educational thought in its practical phases as he is the interpreter to the youth of the land of the ideals of the past and of the present. He yields to the demand of his constituency and teaches the youth what his gild demands. He is, indeed, a leader of youth into the

EDUCATIONAL CONVENTION

thought of the world, and in the transmission of thought through teacher to pupil the thought receives color from the character of the teacher, as light is changed by the color of the transparent and translucent media through which it passes.

Being a seeker for truth, and willing to follow it to its hiding place, whether that be in accepted dogma, theorems, formulas, or creeds, the teacher is not a dogmatist. He may believe strongly, but never so strongly that he is blind and deaf to the opinions of other men. The dogmatist is the man too small to see more than one side of a question.

Then, again, the constant demand that the teacher must respect the wishes of those whom he serves, renders him somewhat cautious—very frequently too cautious, even to timidity. The teacher's place, therefore, as a fact, is among those who serve rather than those who command. "He that would be greatest among you, let him be the servant of all."

If I may be allowed a word of encouragement and exhortation here, I beg leave to say that within the last year or two in Texas the teachers have asserted themselves as a social and political force more emphatically than before. This is as it should be. The teacher is among the most intelligent and best men in his community. His influence is usually for that which is most progressive, enlightened, and beneficent. His participation in public affairs, therefore, makes for the improvement of those affairs.

His place, legally and logically, is beside the ministers of all truth in pushing the world along in paths of righteousness.

II. His Mission.

He is the expression of the parental thought that the son should be better than the father; of the belief that the world is increasing in knowledge; that civilization is not a failure, and that one important arm of the service in civilization's advancing host should devote itself to putting the

youth of the world in possession of the accumulated wisdom of the world, which task could not be accomplished without the conscious, purposeful effort of a host of men set apart for this important work. To be sure, the youth of the world would learn a part of the wisdom to which it is entitled if there were no schools; and the goal could be reached without teachers, if life were long enough. The teacher's mission is then to put the youth of the land into possession of its rightful inheritance as quickly as possible.

There are riches of knowledge and wisdom locked in languages, in the sciences, in history, literature and art, which the teacher unlocks for his pupils. The teacher bears testimony to the facts that put each student into possession of the riches bequeathed him by the good and great of all time. Through him the student is brought to light and intellectual life. The true teacher possesses the golden touch. It is his mission to touch and turn the alloyed nature of childhood into pure gold; and to make the common things of life suggest thoughts of higher things. He points to heaven and "leads the way." He reveals to the pupil both his ideal self and his real self, and inaugurates the process of identification of the two. Thus, ever onward and upward, through the cycles of time, the real follows the ideal.

III. His Compensation.

"As ye sow, so shall ye reap" is a truth found in the Book, and deduced from universal experience. The teacher's realm is a spiritual one. The result of his deeds are often hidden in the plastic material upon which he works. The laborers in the spiritual vineyard must expect spiritual results, not material rewards. The few instances in history where the kingly pupil has endowed the old age of his teacher with worldly riches relieves the monotonous repetition of the fact that the teacher lives in frugality and dies in comparative poverty. Indeed, the traditional "starving time" through which professional men usually pass, comes to the teacher in his old age—and fortunate is he if this time is not protracted. The

EDUCATIONAL CONVENTION

young man, therefore, who adopts teaching as a means of making money calculates badly. The greatest hindrance to the profession is the young man who makes it a stepping-stone. It were better for the profession and for the individuals, in many cases, who make it a "stepping-stone to something else"—for there is nothing "higher"—if they would avoid teaching and go straight about their own business, or their master's business. The teacher must select his profession for the good he can do, for what he can put into the world, rather than for what he can get out of it, or he will be disappointed.

It is estimated that each family in the United States consumes six hundred dollars a year. The average pay for teachers in Texas is two hundred and thirty dollars per year. The compensation for teaching, therefore, must be looked for elsewhere than in money. No fortunes are made by school teachers—and no comets are seen when they die.

For the long tedious hours of headache, and heartache that the teacher spends in anxiety about the progress of the boy or girl in whom he feels an interest, there is compensation not to be despised in seeing the growing outlines of a man or woman appearing under his patient strokes. Or, to change the figure, there is compensation that cannot be measured in the money of the marts to see the young savage dropping his natural inheritances and yielding to the forces of civilization; or, if you please, to see the young "scrub" taking on the form of a young animal of rich pedigree. It is not a small reward to see the boys and girls whom we have touched and tried to train taking and holding high places of usefulness and honor—when these in kindness say to us, "You first inspired me to dare and to do for myself, my family, and for God." While all this is compensation to be desired, yet a greater still is the reward of a conscience void of offense, and a consciousness that we are delivering a message to the world, sent of God. The true teacher, like the preacher, feels that this is God's will, that he coins his life into exchange of the highest possible

EDUCATIONAL CONVENTION

value to the world. It is good to look forward to the day when God shall say, "Thou hast been faithful over a few things, I will make thee ruler over many things."

There is yet a more intimate relation between action and compensation than has been intimated above; an action and its consequences are parts of the same whole. Life is a trust committed to each by the Maker and Giver of all things. To some has been given "one talent, to another ten, to others an hundred"—but of each the Master demands that the amount committed shall be put at interest to await His coming. The supreme question of every man is, how to invest himself so as to bring the greatest returns for the world, himself, and God. The course of every man's life, when he has come to himself, must be determined by the answer to that question. Action and reaction are equal. The size of the investment determines the amount of returns. But, whether the investment be of one or of an hundred talents, the returns are certain. "As ye sow, so shall ye reap." "A tree is known by its fruits." "Men do not gather grapes of thorns, nor figs of thistles." Every man sows. Every man brings forth fruit. To take any part in the affairs of men is to invest one's self in that department. Results follow as effect follows cause. A refusal to take part in the play of life is impossible. An attempt to refuse to be an actor in life's drama, and to be a mere spectator or commentator on the actions of other men who are playing their parts, is in itself an action which is inseparable from its reward. I like to believe that every man has been purposely sent into the world with a message to it. He may misinterpret it, or refuse to deliver it, as committed. But every life is a message to its associates. One doctrine of Swedenborg is that God sets every man to his task, and he cannot refuse to work it out. When a man suicides to escape his duty, or the consequences of his own acts, God finds him in the next world and sets him to work on the same duty, and requires him to complete that task like a man, before he can pass it. Whether this be founded on fact or is merely

an attractive play of the imagination, I do not attempt to say, but this I know, that every man's life, whether it be long or short, a success or a failure, is his message to men. Every action, whether good or bad, is followed by results which it produces. Indeed, the deed and its consequence are parts of the same whole. Says Emerson: "What will you have? quoth God. Pay for it and take." In the making of a life, in the building of a man, nothing is given. All things are bought with a price. "No man can do wrong, without suffering wrong." "The thief steals from himself. The swindler swindles himself. The real reward of labor is knowledge and virtue, whereof wealth and credit are its signs. These signs, like paper money, may be counterfeited or stolen, but that which they represent, namely, knowledge and virtue, can not be counterfeited or stolen. "He is great who confers most benefits. He is base—and that is the one base thing in the universe—to receive favors and render none." St. Bernard is quoted as saying: "Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer except by my own fault."

The sum of good or evil that affects a man's life are conditioned by the man himself. Riches and poverty, fame and obscurity, good fortune and evil fortune, are external circumstances which affect different men in different ways. "The bee sucks honey and the spider poison from the same flower." Personal suffering and family sorrow develop in one man the highest Christian graces, and drive another to his cups, or to suicide. The *man is all*. His actions are their own reward in the making of him what he is, and is to be.

The compensation of the true teacher is a character; a soul, that loves all the world—and would see every child developed into a worthy citizen of the State; a man or woman after God's own heart. As the Christian minister would bring the world to a saving knowledge of the Christ, so the consecrated teacher would have all men know all truth. The true teacher is a man of culture—"and whatever affects

EDUCATIONAL CONVENTION

humanity is of interest to him." To him the poor man's boy is not the "Spawn of the wayside cabin;" but he is an American citizen, full of the greatest possibilities for good or evil to society and to his State—a human soul of infinite value! The true teacher's compensation is a consciousness that his life is spent in the service of God and of man. It is rich in

The old Greeks said that the dice of the gods are loaded, faith in the final triumph of right over wrong, of intelligence over ignorance, of true religion over sin and superstition. and that things refused to be mismanaged long. So we believe in the all-pervading presence of the Soul of Right, in the guiding hand of Providence in the affairs of men. The true teacher's compensation is that he is in league with all seekers after truth and ministers of the gospel of light; that his life is cast with the moral forces of the world; that his life is so disciplined that he sees in the laws of God the laws demanded by his own life. "Thy will is my will;" thy law was made by my own nature. The compensation demanded by his life is kinship with all that is best in the world. His life must be in perfect harmony with the laws of all truth. Possessing universal sympathy with humanity, charity that is born of sympathy, and faith that takes hold on the good of the race in all the future, he can know and feel that "God is in his heaven," and that "all is well with the world."

His place is one of great service. His mission is to bring light and life to the children of men. His compensation is to be lost in love and truth, and to be hid with God forevermore.

Our Relation *to the* Public Schools

BY REV. E. D. MOUZON, D. D.

Our relation as Christians and Methodists to the public schools is one of appreciation, of sympathy, and of hearty co-operation. It could not be otherwise; our children are in attendance upon the public schools, and whatsoever concerns the public schools is of vital importance to us. With our immigrant population, we should be hopeless if we did not pass their children through our schools where they become familiar with our history and come under the power of our ideals.

The end of education is the making of men. The mere acquisition of learning, therefore, is one thing; education is another and a larger thing. To quote the language of the late Chancellor Walter B. Hill, "If it were possible to separate education into the two divisions of knowledge taught and conduct inculcated; if we were denied the privilege of blending the training of intelligence and the training of character; if we were put to the necessity of surrendering the one or the other, I suppose no one would hesitate for a moment to say: "We will sacrifice the knowledge of the schools and keep their discipline." The public school is the training school for future American citizens.

Now man is by nature religious. Religion is no device of priestcraft; it is not something which has been imposed upon the mind by external authority; religious ideas did not first get afloat through dreams and trances. If religion did not belong to the very nature of man, no external influences could ever develop it within him, any more than the shining of the sun could bring vision to the eye that is blind. "The best fruits of religion are the best things that history has to show." Reverence for all good things, love of the truth, self-

EDUCATIONAL CONVENTION

sacrifice in the service of humanity—these are the direct fruits of the Christian religion. Without religion no man is a full-grown man. Education which holds the intellect in contempt is now a thing of the past; education which leaves out of consideration the care and development of the body has greatly blundered. What, then, shall we say of the education which ignores and neglects that which is highest and most important, namely, man's moral and religious nature? Such education is not only defective, it fails at the most vital point.

Now the public schools have the training of our boys and girls at the most important period of life, the period of adolescence. This is the time when the soul is waking to larger and deeper life; and if religious education is neglected at this time, the loss is eternal. Religion belongs of right to the young; not only in infancy does heaven lie round about us, but specially in youth do lofty aspirations and mighty impulses stir the soul. Dr. G. Stanley Hall has gathered together some most interesting statistics, and, following him, such men as Professors Starbuck and Coe have made it perfectly plain that the period of adolescence is the time when the soul is most open to influences from on high. Mr. Moody, who probably witnessed as many conversions as any man during the last century, declared that most conversions occur between the ages of ten and twenty years; Dr. J. L. Hurlburt, who had wide opportunity for information, said that far the larger number profess Christ under twenty years of age; Dr. James M. Buckley writes, "All of our ministers, except a very few, were converted before they were twenty, and the large majority of them before they were eighteen." Of this, then, we are sure—if our children are not brought under positive religious influences in their early years, the likelihood is that they will never be converted.

The importance of definite religious instruction in the home and the necessity of more intelligent methods in the Sunday School must be noticed in passing; but it needs to be said with emphasis that we must not neglect as we have

EDUCATIONAL CONVENTION

done the moral and religious education of our children in our public schools. Everywhere men of light and leading are coming to see that in our zeal to keep Church and State separate we have gone too far and have neglected the training of our children in righteousness.

I am not saying that there has been no religious education in our public schools. Our schools have not been altogether "godless." The report of the Commissioner of Education shows that in the large majority of schools in cities of more than 4,000 the Bible is read and prayer is offered. In a very small number is the reading of the Bible prohibited. This amounts to something; it amounts to more than we can estimate. And, besides, it is well-nigh impossible to teach at all without teaching morality and religion. If you teach geography, the children can but look at the map of the world and see the difference that Christianity has made; if you teach history, they can hardly fail to see that history is religion teaching by example; even manual training is to some extent training in morality. "All good education is education in goodness; all right training is training in doing right."

But we must have more than this; it is not enough that our moral and religious training should be merely the by-product of our educational methods; we must bring it forward to a place of first importance. In an interesting work on "Moral Education" Edward Howard Griggs has this to say: "In our American system it may be laid down as a general principle that instructors in the public schools should never teach as scientific truth any religious dogma that is rejected or questioned by an intelligent portion of the community, if only one person. This applies to any doctrine, no matter how reverently it may be held by the teacher. The divinity of Christ, the existence of a personal God, whatever the doctrine is, the teacher should never inculcate beliefs which reverent parents hold to be false." Merely to state such a principle is enough to show the absurdity of it. We do not act on that principle in reference to any other matter whatsoever. In

EDUCATIONAL CONVENTION

every city there are hundreds of intelligent citizens who are opposed to vaccination; but school boards insist that the children must be vaccinated. In many cities there are certain individuals who do not call in a physician when a child has scarlet fever; indeed, they say that scarlet fever is but a delusion of mortal mind. Nevertheless, school authorities rightly say to such persons: "So long as a contagious disease is in your home, other children from your house cannot attend school." There are some things about which we are no longer in doubt. Take, for instance, the three things which lie at the foundation of all religion—God, and freedom, and immortality. These three, which give us the very alphabet of religion—these are no less certain than the established facts of science. Indeed, without these, science would be impossible, knowledge a will-o'-the-wisp, and life but as "a tale told by an idiot, full of sound and fury, signifying nothing." As a matter of course, sectarian doctrines must be avoided; but upon the great foundation stones of morality and religion the teachers in our public schools must build.

The words of Prof. Huxley—whom no one will accuse of being prejudiced in favor of Christianity—are worthy of careful consideration: "I hold that any system of education which attempts to deal with the intellectual side of a child's nature, and leaves the rest untouched, will prove a delusion and a snare, just as likely to produce a crop of unusually astute scoundrels as anything else. In my belief, unless a child be taught not only morality, but religion, education will come to very little. I believe further that in the present chaotic state of men's thoughts on these subjects, the only practical method of not excluding religion from the education of the masses is to let them read the Bible, and permit the many noble thoughts and deeds mirrored there to sink into their hearts."

I may be reminded that the Supreme Courts of certain States, notably Wisconsin, have decided not only that the Bible may not be taught in our public schools, but also that

EDUCATIONAL CONVENTION

it may not even be read there. In a supplementary opinion, Judge Orten adds: "The schools are 'godless,' and the educational department is 'godless' in the same sense that the executive, legislative, and administrative departments of the government are 'godless.'" Such decisions are singularly out of harmony with a decision of the Supreme Court of the United States which declares that Christianity is part of the common law of the land. I read from that decision: "If we pass to a view of American life, as expressed by its laws, its business, its customs, and its society, we find everywhere a clear recognition of the truth that this is a religious people. Among other matters, note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words to all wills, "In the name of God, Amen;" the laws respecting the observance of the Sabbath, with the general cessation of secular business, and the closing of courts, legislatures, and other similar public assemblies on that day. These and many other matters which might be noticed add a volume of unofficial declaration to the mass of organic utterances that this is a Christian nation"

This is certainly an intolerable situation. In a Christian land the Bible has been discriminated against and made the only book in the world which is excluded by law from the education of our children.

A recent writer on moral education insists that the Bible cannot be taught in our public schools; but he devotes an entire chapter of his book to "the ethical value of mythology and folk-lore." "It is incredible that our children should be made familiar with the pranks of pagan deities and the dubious moralities of Olympus, and yet be forbidden to read the Sermon on the Mount, because it happens to be printed in a book which Christians revere." I say with President Faunce. "The Bible must come back into the public school. It must not be smuggled in stealthily at the back door; it must come

EDUCATIONAL CONVENTION

in at the front door, and be received with at least as much honor as the Aeneid or the Iliad. How long will we, as a people, endure a situation which requires the reading of Ovid and forbids the reading of the Fifty-first Psalm? How long will we require full exposition of the religion of Greece and Rome, and forbid any allusion to the Bible, on the ground that it is part of the religion of America?"

And now that we are asking what the influences are which have to do with the making of the moral character of our children, we must say with all possible emphasis that the personality of the teacher is second to nothing else in importance. I am more concerned about who teaches my child than I am about what my child is taught. In a certain city two young men from the Church of which I was pastor became "stage struck," and left home chiefly through the influence of a certain teacher in the High School. We have known of teachers who knew little about science and less about the Bible, injecting doubts into the minds of their pupils, by undertaking to discuss the questions concerning Genesis and geology. It is our duty to see that such teachers are never elected; and if they have been elected, it becomes our duty as Christians and Methodists to see that they are removed at once.

But what of our children when they have completed the High School curriculum and are ready for college? Adolescence is the first critical period; passing out of adolescence into manhood and womanhood they are now at a second critical period; they are now at the time of life when they are making over their hereditary beliefs into their actual possessions. Without proper guidance now, all may yet be lost. Where shall they go for their college and university training? A year ago the President of the University of Texas gave me these statistics: Attending the State University, there were eighty-two Disciples, one hundred and seven Protestant Episcopalians, one hundred and forty-six Presbyterians, and one hundred and fifty-one Baptists; but there were two hun-

EDUCATIONAL CONVENTION

dred and sixty-eight Methodists. As citizens of the great State of Texas, and as Methodists, we are interested in the work done in the University of Texas and are gratified at its success. Doubtless, many of these young Methodists were doing exactly the right thing in becoming students in that institution. But it is certain that a large number of them should have been in attendance upon our own Southwestern University or some of our colleges.

In order, therefore, that the best religious and Methodist influences may be about our young men and young women two things at least must be done: The public schools are affiliated with the State University, and, as a matter of course, the State is doing everything possible to turn our children that way. The parents of most of our young people who attend other than Methodist colleges are ignorant of the character of work which is being done in our own schools. Ministers and intelligent laymen must give educational information; we must create an educational conscience. We Methodists of Texas must do everything possible to turn our own young people toward our own schools. The Church which does not educate will die.

And there is this other thing which we must do: The Methodists of Texas, men from every Annual Conference, preachers and laymen, all must rally to our Southwestern University, the central institution of Texas Methodism, and make it so great in equipment and endowment that little argument shall be needed to show to Methodist people the advantage of educating their sons and daughters there. We must not ask—we do not ask—our people to patronize our institutions merely because they are Methodist institutions, but because for us they offer better advantages than can be found anywhere else.

Importance *of* Secondary Schools

BY DR. J. H. KIRKLAND, CHANCELLOR OF VANDERBILT
UNIVERSITY.

By secondary education we mean those years of training comprised between the grammar school and the college. The schools that afford this training are known as academies, secondary schools, high schools, training schools, etc., but the work is largely the same, no matter by what name the school is called.

Unquestionably, the most important educational work is that of the common school, in which about 16,000,000 children are enrolled in the United States. The American people have reached a definite and fixed conclusion with regard to this work; that is, with regard both to its importance and the manner in which it shall be done.

Next in importance to the common school work stands the secondary school, but here we find a vast difference in numbers. The total number of pupils enrolled in secondary schools is only about five per cent. of the number enrolled in the common schools. The great mass of pupils, therefore, stop their education with the grammar school, and a small percentage push on into what is known as secondary studies. One of the most important of our educational tasks is the enlargement of interest in this work, and an increase in the number of secondary students. We may say what we will of leadership, but the best leaders can accomplish but little without satisfactory followers. The greatness and permanence of our civilization depends on the securing of better educational facilities for a larger number of people. The South will be backward and fail in its largest development so long as the average school year is only four or five months, and the average school training of the child only three years.

EDUCATIONAL CONVENTION

As to the manner in which secondary training is given, there is considerable diversity of practice in various parts of the country. The public high school is the most important institution devoting itself to this work. This should command our support wherever it exists. In the South great progress has been made in recent years in the States of Mississippi and Texas in the development of the public high school. These schools are chiefly projected by cities and larger towns. In smaller communities and in rural districts there is much yet to be done in working out the problem of the public high school. Where the public high school is impossible, private initiative frequently comes to the rescue. These private schools are established sometimes by individuals, by religious denominations, or by colleges. It is far better for a Conference to establish a good academy than a poor college. The Louisville Conference affords us a worthy example in its educational work. Colleges can be of the greatest assistance to communities in turning the attention of graduates to this work and in helping to establish successful school enterprises. Vanderbilt University had developed a large system of training schools in Middle Tennessee that are among the very best in our whole country.

There are also methods of doing secondary school work that are not to be commended. One of these is through preparatory classes in close connection with colleges. This practice has been well-nigh universal, and has been regarded as an absolute necessity by most Southern institutions. At the same time experience has shown that as a college grows in strength it ought to make sincere and earnest effort to throw off this part of the work, and develop training schools to take it up. School boys should not have the freedom of college life. The method of their instruction is different, and the surroundings under which they work ought to be kept different. If a college is compelled to do secondary work, it is better that a preparatory school should be organized and separated entirely from the college. There should not be

EDUCATIONAL CONVENTION

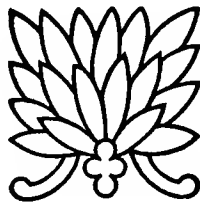
an intermingling either of teachers or students, but the school should stand on its own basis and be advertised distinctly as such. This is the practice now successfully carried out at Wofford College, Trinity College, and elsewhere.

The most objectionable manner of doing secondary work is where it is done by institutions calling themselves colleges or universities, when no work of really higher grade is done. These institutions do not propose to do anything but training school work. Their course of study is in many cases inferior to that of the best training schools. The name "college" or "university" is used as a concession to local pride or in order to arouse more general enthusiasm among patrons and pupils. The chief objection to this state of affairs is that such institutions are sailing under false colors, and are pretending to be what they are not. Educational work ought to be first of all honest. No institution can be worthy of support that does not make honest statements with regard to its own character and performances. There is no question here of dignity or of difference in the importance of the work performed. School work is as dignified and as important as college work. To make homespun is as honorable and far more necessary than to make broadcloth, but to make homespun and call it broadcloth, and try to sell it for \$2 a yard ought to land a man in the penitentiary. Our General Board of Education is frequently met with an appeal to indorse institutions of this kind on the ground that the use of the name of college or university will aid in securing funds. The low grade of work is admitted, but the hope is held out that by and by the facts will be in accord with the name. The logic of this position is that the best way to develop sincerity and truth is to serve an apprenticeship at lying.

The relation of the pastor to all school work may be made very helpful and inspiring. His influence in a community ought to be on the side of sound and thorough education. His relation to the homes of our people affords him an opportunity to find the young man of promise, and encourage him to seek

EDUCATIONAL CONVENTION

an education either in school or in college. The career of many a man is determined when the school is selected at which he will be prepared for college, and no one may calculate the far-reaching results of even a word fitly spoken at this important hour.



Importance *of* Secondary Schools

BY REV. W. K. STROTHER, M. A.

If we admit the importance of higher Christian education, we are under the necessity of admitting the very great importance of secondary or training schools. For the higher is very naturally and logically preceded by the secondary, the one being primary to the other. There has been but very little occasion to defend the Church in her position in higher education and the necessity for the lower work seems equally as well admitted, and in some respects has stronger claims than the higher education.

The great mission of the Church in her Christian education is not so much to teach the text books in their purity of knowledge, a most important matter, but its mission is to furnish this pure book education under the very best environments, such as will be most conducive to the welfare of the student—not only from the standpoint of literary knowledge—but also and particularly from the standpoint of character and to teach that knowledge is power and if misdirected is a failure so far as the good of the student is concerned.

The age of students that are in the grades taught in secondary schools fully justify us in the assertion that during this period of their lives they are more susceptible to moral training and influence for good or evil than perhaps during any other period, and especially more than any during their college life. This formative age is a very critical stage in the life of the school boy or girl, requiring the best of home training and certainly the very best school training. We believe the Church can and is furnishing the proper school training, so far as she has invested in this line.

It is during this formative period students decide what

EDUCATIONAL CONVENTION

they will make of themselves, and it is also during this same age that perhaps seventy-five per cent. of all that ever become religious are converted. Certainly, a very important period. If the Church can have a part in shaping for future usefulness our boys and girls by giving them the proper training at the proper time in the home, in the Sunday School and in the day school, the ideal of arrangements are consummated.

At this period in the history of the student a religious school may inspire noble aspirations in the formations of the plans for life that would have never existed under different environments. The training school teacher may have a chance at moulding the plan for the entire life, while the teacher in the higher work is very largely limited to helping the student in a part of the preparation for the carrying out of plans already made.

The secondary training begins with the fundamentals in text books, and likewise in manhood and womanhood. So if there is a great work in Christian education, certainly our training schools must have a golden opportunity. Our Church has been too much inclined to neglect this lower work. The college work is indeed very urgent, but if we are to turn over to the State any class, we had better let those be taught there whose plans and projects for life are generally fixed, and take special care of those whose destinies we may largely direct.

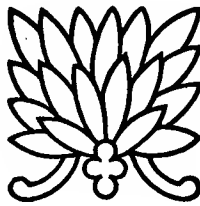
In no place in the educational course is the influence of the teacher on the pupil so emphatically marked as in the training school work. In the larger colleges and universities there is only a scant acquaintance, while in the lower grades there is the personal oversight and influence which enters into the very life of the student. Here the teacher has the privilege of almost reproducing himself in the lives of his school children. With godly men and women as teachers, what a great work and responsibility rests in the hands of the Church and her secondary schools.

It is through this medium, too, that the Church can hope

EDUCATIONAL CONVENTION

to reach the great mass of the people by having her training schools located in the several Conferences where she cannot hope to establish colleges for such restricted territory. The many attend these several training schools, and the few go on into higher education. The door stands open for the Church and she is entering, to do much in making out of her boys and girls worthy citizens, and thus figure in not only the destiny of the individuals, but our Nation.

And so the work will continue to grow, and the results will continue to manifest themselves. Never in the history of the Church were our schools better attended. Almost every school in the entire connection is full to its capacity, and many of them crowded. The masses are being reached. This is the day of educational enthusiasm and much of this is due to our splendid system of training schools. Vanderbilt has her training schools, our own Southwestern has hers, and the system prevails throughout the connection, and, as a result, our central institutions are strengthened, and their patronage increased.



The Place and Work of the Training School

BY REV. J. J. MORGAN, M. A.

The training school is a modern institution, and has come into existence in answer to the demand of the college for a more thorough and uniform preparation on the part of candidates for college entrance. That the training school is answering this call, is easily seen from the popularity and patronage which it now enjoys. That the training school *has* a place in the modern system of higher education is already a settled fact. It is only a question of *what* place, and the *importance* of that place. The real value of the training school is best determined by the work it does.

The work is two-fold—technical and ethical. The technical has to do with the actual text-book preparation, the ethical with the building of character. Both phases of this work are important; neither is complete without the other, but together they combine to make the prepared student, prepared for college work, prepared to withstand the temptations which college freedom of life brings.

My first word in regard to the technical preparation is that it should be complete, i. e., up to the standard required by the college so that the student may enter as a Freshman. Just here let me say that the training school is at a loss to know just what that standard is. The requirements for college entrance are not so uniform as they might be. For example, a so-called university not far distant from our school has a curriculum which actually falls a little short of our own. We can do nothing for that university, and it can do absolutely nothing for us. We could have no place nor

EDUCATIONAL CONVENTION

work in a scheme of education calling for such a standard. Such an institution should be robbed of its name. It is a misnomer, a travesty upon higher education in Texas. The State of Texas cannot afford to be behind in any good thing. We want to be a land of colleges and universities, but let us practice no sham. Let us not assume a name until we have the real thing back of it. Many of our colleges are adopting a uniform entrance examination. I trust that all shall fall in line. In this case our curriculum in the training school could be so arranged as to meet the demands of the uniform requirement, and a graduate from our school could enter any Methodist college in the land.

In the second place, the text-book preparation should be thorough. Thoroughness should characterize every phase of the training school. This is the one great essential; without it the training school would fail to train, and therefore would not deserve its name.

This thoroughness consists not only in an accurate knowledge, but also in a perfect understanding of each subject, knowing the why and the wherefore of every problem. It is in the training school that the child must "put away childish things" and become a student, learn how to study, how to think and to reason for himself. Thorough, honest work should be the watchword of every training school. Its work goes into the foundation of the completed educational structure. Any defect here is serious. A college course built upon a weak, uncertain foundation would be like the house built on the sand, sure to fall.

I shall now say a word in regard to the ethical preparation. This is, in my mind, of even greater importance than that which we have termed the technical. It consists in the building of character, the planting of purpose, as well as that training in morals and manners which makes the true gentleman. In the building of a boy for college, I would lay as the "chief corner-stone" Jesus Christ, the Son of God. "Seek ye first the kingdom of God and all these things shall be

EDUCATIONAL CONVENTION

added unto you." Christ should be the mainspring of every life, and more especially that young life which is to receive the advantages of higher education. The student with Christ in his heart, is the student with a purpose, and vice versa. It is just as possible that the light of the sun should not give light and life to the plant as that the Divine energy of the Son of God should not be a living inspiration to the mind and the heart of the young student. Given, therefore, the Christ, with correct ideals, a practical view of the world, and a proper conception of his relation to mankind, we at least send to college a *thoughtful* student, with a purpose to *be somebody* and *do something*.

Next in importance to the Christian life, is a life of good morals. We may fail to win the student to Christ, but we cannot afford to fail to develop in him principles of honor, right conceptions of life and its obligations, a conscience, and a will than can say "no" in the face of temptation.

My old Regent at Southwestern, Dr. J. H. McLean (who is here, and whom we all delight to honor), used to say, "We can make men, if you will furnish us the material to work on." This is the demand of the college: *material*, material that is *workable*. And to furnish this sort of material is precisely *the work* of the training school. What can the college do with a student who is lazy, ill-mannered, morally corrupt, with no purpose to do or to be anything? The training school eliminates this class of candidates for the college. It does this in two ways: First, by what may be termed as the sifting process, rejecting the incorrigible. As soon as it is found that a boy is doing no good at school, he should not be recommended for entrance in a college. The second process of the elimination of undesirable material may be called the "transforming process," the making over of the student from a bad character to a good one. This kind of work calls for the diligent exercise of *all* the powers at the teacher's command. If there is a time when a student is to be corrected and properly established in moral character, it is during his

EDUCATIONAL CONVENTION

course at the training school. This is the habit-forming period of his life, when he is most easily influenced, when his conscience is tender and subject to education. The training school has the *first* and the *best* chance at this kind of work, and it should receive first attention. When the boy goes to college the restraints are of necessity largely removed. The presumption now is that the *boy* is a *man*, and he is treated as such. The lights are not turned off at a certain hour; he goes to town when he pleases, and to bed when he pleases. How important, therefore, that he “pleases” to do right, and has a well balanced judgment to guide him.

The training school must train in manners as well as morals. No training is complete without this outer adornment that will send the student to college and into life with that polish and genuine courtesy which belongs to the refined and cultured. Various methods are used to accomplish this end. The chief thing is to have true gentlemen and ladies as teachers, for more can be done through personal contact than in any other way.

Physical training is more essential during the training school course than at any other time. This is not only the student’s “habit-forming” period of life, but also it is his *growing* time, and for this reason his body should receive close and careful attention. Some one of the teachers should have the special oversight of this work. A gymnasium should be provided, and such athletic sports indulged in as are helpful and will build a strong, healthful body.

With this in view, i. e., that the training school does foundation work (and does it not only in the text-book, but in the body, mind, heart and soul), what place shall we accord the training school? We are compelled to give it first place in point of time, the natural order of sequence being the training school, the college, the university. But from the standpoint of relative importance in the scheme of higher education, the case is not so easily proven, and some of these college professors might challenge my claim for first place here. It

EDUCATIONAL CONVENTION

is one of those questions which must not, *cannot* be decided relatively, or by comparison. The college has its work; the training school its work. There is no conflict, no competition, but, on the other hand, the one exists for the other. Too high an estimate cannot be placed upon the value of the work done by the training school. Take, for instance, our own State of Texas; suppose we had a training school in every district in Texas Methodism—a Methodist training school I mean. It would solve nearly every problem of the Church. It would solve the problem of the shortage in candidates for the ministry, for, instead of crowding the State University, our Methodist boys would go to Southwestern, and *Southwestern* would then give us all the ministers we want! The reason for this is self-evident. Another problem the training schools would solve would be the educational problem. The reason that Southwestern is not properly endowed and equipped is because she is not patronized by our own people as she should be. Methodist boys and girls go from the high schools with the State University as their ideal university. Boys and girls from Methodist training schools would have as their greatest inspiration to attend some day (at the completion of their training school course) the greater Southwestern and be numbered among her alumni. I think, Mr. Chairman, that this great convention could do no greater service to Methodism and Methodist educational interests than to pause in its excitement over colleges and universities and give some serious, thoughtful consideration to **THE PLACE AND WORK OF THE TRAINING SCHOOL**. Let us build well at the bottom.

Our Educational Waste

BY REV. JNO. H. M'LEAN, A. M., D. D.

The Church has ever been the friend and patron of learning, and Methodism, born of a university, its founder and fathers renowned no less for learning than for piety—it is but fitting that it should take a conspicuous part in the cause of Christian education. Simultaneous with the Methodist movement in 1839 was the founding of Kingswood School by Mr. Wesley. Cokesbury College bears even date with organic American Methodism, in 1784, and Ruterville College with the first Conference organized in Texas, in 1840. Barrenness of educational enterprises has not been the plaint of Methodism, but rather an overproduction, and as good old Bishop Andrew used to say, “To overdo is to undo.” As the farmer by overcropping himself is under the necessity of throwing out portions of the farm, after the crop has been planted, and the remaining lands, for lack of proper cultivation, suffer loss in the quantity and quality of the yield—so by overtaxing the resources of the Church in educational ventures many of our schools have had but brief and feeble existence, and the work of others imperfectly done for lack of proper equipment.

We could name a score or more of extinct Methodist institutions that mark and mar our Church and State—aggregating in cost and loss to the Church more than two million dollars. Ruterville College was the conception of Martin Ruter, in 1838, during his eight months’ missionary service in the Republic of Texas, just prior to his death. The school was not chartered until 1840, when it received a landed endowment of several leagues of land—sufficient to have perpetuated its existence and placed it among the leading institutions

EDUCATIONAL CONVENTION

of the Church, had it been wisely administered. Of almost even date with this institution may be mentioned McKenzie College, with a property valuation of \$30,000—the development of J. W. P. McKenzie, D. D., from humble beginnings to the most prosperous institution west of the Mississippi river, prior to the Civil War, and was deeded to the East Texas Conference, but owing to the desolations of the war, and the inability of the Conference to endow, it was returned to the founder. Time would fail me to tell of Wesleyan, Soule, Fowler, Marvin Colleges; Dallas and Waco Female Colleges (once with property values that would now exceed a quarter of a million) and schools of high grade, at Goliad, Seguin, Daingerfield, San Saba, Bell Plains, and other points. These efforts of an individual and local character continued until 1869, when Dr. Mood sought to unify and correlate our schools, by having one leading institution in the interest of higher education, with a system of preparatory schools. This resulted in the development of the Southwestern University, with a faculty, equipment and property values far in advance of any predecessors, and a system of well-equipped correlated schools.

This policy, we are happy to say, has become the law of the Church, in the formation of the General Board of Education, with a Secretary of Education, and an Educational Commission, with powers to classify and correlate our school system, and prevent in future ill-advised educational ventures, without prospect of prosperity or perpetuity.

Turning from this great source of educational waste we look to another in which we waste by not saving. As an old pioneer preacher expressed it, in having lost a fortune in the early days of Texas, “By not having cows to eat the free grass,” when the country was open and the stock roamed at will. Analogous to the free grass of former days is the free tuition of the present, as dispensed by the leading institutions of the State—and it has been left for the ladies of the Woman’s Home Mission Society, under the leadership of Mesdames

EDUCATIONAL CONVENTION

Potts, Johnson, Smith and others, to see and seize the opportunity of utilizing to the cause of Christianity the advantages thus afforded, by projecting a dormitory at Denton for young ladies who attend the Industrial School, where under the most favorable religious influences they may be developed in piety and Church life, while receiving an education at the hands of the State. This, we trust, is only a prophecy of like precaution to conserve the spiritual welfare of those who attend other State institutions.

It is matter of gratulation, under a wise interpretation of our school laws, that the State has only excluded sectarian, or denominational, teaching in our public schools, and reserved the right of teaching those cardinal principles of religion which will tend to the development of high moral character. However, we may utilize to good advantage the State schools, yet nothing can take the place of our Church schools, where without let or hindrance and under the most favorable conditions intellectually and religiously, we may teach our own doctrine and polity, and contribute to Church and State, young men and women of the highest social, intellectual and spiritual culture, who are to type the civilization of our times, and I crave for Southern Methodism a conspicuous place among the formative forces that are to shape the civilization of the world—which can only be done through its schools, and these can only reach their greatest efficiency, under the blessing of Almighty God, when teachers and pupils are saturated with His Spirit and power—and without this all our energies and resources are wasted, the intent and purpose of our schools thwarted, and Ichabod written upon our halls of learning. We are nothing, if not religious.

Correlation *of* Church Schools

BY REV. J. W. MOORE.

Texas Methodism is confronting a grave educational problem. It was only after a hard struggle that our educational institutions were founded. The story of the self-sacrificing devotion of the pioneers in this field of work is as thrilling as a romance. Now this preliminary work has been done, and well done, and higher education has become comparatively popular with the masses of our people. There is a tendency, however, at this time toward the undue multiplication of schools. There is a disposition to gratify local pride, and to boost boom towns, by the founding of institutions of learning. The bigger the name given to these, the better it suits the tastes of the people. Unless the educational impulse that has been generated is wisely directed, our State will be cursed with spindling colleges and rachitic training schools, and our Methodism will be retarded in her glorious work.

When at a District Conference in Virginia I once read a resolution that advocated the correlation of our institutions of learning, a brother arose and asked the question, "What do you mean by correlation, anyway?" It is well for us to define the term. By correlation we mean the wise distribution of institutions of learning over the State according to the needs of the people, and the assignment of the grade of work they are to do, and the defining of their relationship to each other. At the head of our system stands Vanderbilt, our sole university, Southwestern, our college, and related to Southwestern there are a number of training schools. This was the educational policy mapped out a generation ago. The advantages of this scheme are manifold, and I have time to mention only a few of them.

EDUCATIONAL CONVENTION

Correlation is in keeping with the spirit of the age. The tendency of our modern life is toward organization, co-operation, unity and efficiency. Newell Dwight Hillis says: "Examples of this organization are numberless. It began with the common utilities. Instead of ten thousand wells in the city, we now have one far-away reservoir, filled with crystal water, supplying ten thousand homes; instead of thousands of lamps, we have one central electric plant; instead of scores of little shops with enormous wastes, we have been given a few great stores with cheapened goods; in the place of many factories, each duplicating the other's output, with enormous wastes and poor work as the consequence of rivalry and enmity, we see one central plant, the saving of the wastes, and for rivalry and undercutting, co-operation and efficiency. In the intellectual realm, the city long ago left behind the score of little schools, with small classes, and organized one great 'high school,' where each professor can lecture to a hundred students. Now also this movement toward organization has struck the rural districts. Twenty years ago there were a dozen little school houses in the township, poorly heated and with no appliances for teaching arithmetic, physiology or astronomy, in each of which were assembled some thirty scholars, with two or three pupils in a class. Today these little school houses are closed and deserted. The principle of co-operation has built one central school, large, beautiful, full of light and air, with maps, charts, globes, laboratories, library, and everything that is calculated to make attractive the path that leads to the temple of learning; public servants, answering to the rural mail carriers, drive from farm house to farm house, bringing the children and young people to the given centre, and carrying them home again at night. The many teachers, poor and scantily paid, have been replaced by three instructors of signal ability, with large salaries. The inevitable result is a renaissance in the rural districts. The gains for the intellect have been unmeasurable."

EDUCATIONAL CONVENTION

Correlation would destroy unhealthy competition. Competition has been called the life of trade, but in education it is the life of sham and pretense. To gain patronage a high school or business school attempts to swell out into the proportions of a university. The uninitiated do not know that its added size is the inflation from the gas tank. Flaming advertisements setting forth educational wares that are not on the shelf, or if perchance they are in stock, are in a badly damaged condition, are sent forth to "bunco" the masses of the people.

Now there are some who will say, "Let these schools alone and the fittest will survive; this is Nature's law for weeding out the inefficient and objectionable." Nature has thousands of years in which to work out her experiments, and millions of money to expend. A Burbank accomplishes in a few years by his superintendence what it would take millenniums for nature, undirected, to give us, if ever she gives it at all. The cultivator of grapes brings a richer and better fruitage by wise pruning and training. In education, however, most frequently we find the unfittest surviving. The weeds have a more lusty life than the flowers. This law, at least in this realm, is not at all applicable.

Correlation will tend to honesty. We condemn the grocer who sands the sugar, the merchant who misrepresents his goods, the real estate agent who pictures a mosquito-hatching swamp a Utopia, the seller of foods who adulterates the necessities of life, but all these are "gentlemen" and "scholars" compared to the man who gives us the "shoddy" in education. The one affects the comfort and well-being of the body, the other affects the intellect, and through it the moral judgments. Unless the Church gives the very best in education we may see reproduced here what has taken place in Japan, and is taking place in **France**. **Church schools** have been brought under the superintendence of the State and compelled to meet certain conditions and standards. They are, in effect, State institutions.

E D U C A T I O N A L C O N V E N T I O N

Again, it is an absolute impossibility to build colleges in every town of prominence, or in every section of our great State. It takes men of learning, magnificent equipment, a large body of students and a great endowment to make a college.

What does it cost to run a college? Exactly how much is necessary to run a college of learning can be shown by a study of five of the New England colleges, which in point of patronage, may be compared with Southwestern. The condition of these institutions is shown by this tabulated statement:

<i>College.</i>	<i>Professors.</i>	<i>Students.</i>	<i>Income.</i>	<i>Productive</i>
				<i>Funds.</i>
Bowdoin	19	254	\$59,919	\$863,940
Amherst	35	404	110,500	1,700,000
Tufts	34	201	135,000	1,250,000
Williams	30	398	109,500	1,168,000
Dartmouth	54	563	181,422	2,429,500
Southwestern	10	250	25,000

A study of the above table discloses the following facts:

	<i>Number of</i>	<i>Income</i>	<i>Investment</i>
	<i>Students to Professors.</i>	<i>per Student.</i>	<i>per Student.</i>
Bowdoin	13	\$240	\$3,400
Amherst	11	240	4,000
Tufts	6	600	6,000
Williams	13	270	2,800
Dartmouth	12	270	3,600
Southwestern	25	100

It will be seen in these that there is a fairly constant ratio of about twelve students to the professor, and an income of about \$250.00 per student, and an investment upon the part of the trustees of about \$3,000 for each student in attendance. If we examine the larger institutions, as Harvard, Cornell, Columbia, we find that the same conditions prevail. The most successful institutions of the South show very similar

EDUCATIONAL CONVENTION

conditions. May it not, therefore, be taken for granted that we have in this ratio a formula by which we can test the proper "student power" of an institution of learning, just as an engineer, by a certain definite formula determines the "horse power" of a steam engine or electric motor. Applying this formula to Southwestern University, what have we a right to expect? In the number of students it compares with Bowdoin and Tufts. In the number of students to the professor, the number is more than twice as great. The income per student is not quite half as great, and the amount permanently invested in productive funds would not be one-third as great. At Southwestern University there are about two hundred and fifty students in college classes. These are taught by ten professors. The whole attendance of students is about five hundred, and the total income from all sources is about twenty-five thousand dollars.

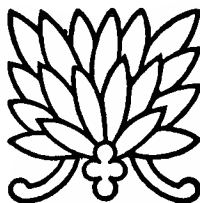
We have about seven hundred students from Methodist homes in Texas who are doing college grade of work in reputable institutions. To properly man a college where these boys can be educated, we will need at least forty professors, and an endowment fund of two million one hundred thousand dollars. Again, we must improve and endow our educational institutions or go out of business. We are in competition with the State which is backed by a treasury that will be full to overflowing; to meet this competition it will be necessary to fully equip and to secure the highest grade of teachers for our institutions. In view of this fact, and in the light of our needs, I would like to ask just how many colleges of the first grade are we able to support in Texas? We ought at least to have one. One, at least for the present, can take care of all the Methodist boys and girls who desire a higher education. Southwestern has led the van for a number of years, but unless we raise a liberal endowment she must fall to the rear.

How is this correlation to be brought about and maintained? First of all, it is necessary that our several Annual

EDUCATIONAL CONVENTION

Conferences shall be shown the necessity for it. Then there should be appointed a commission composed of three members from each of our Conferences, and one each from the German and Mexican Border Mission Conferences. This commission should be given full power to adjust and equitably adjudicate all the questions that may arise in connection with this correlation, to assign to institutions their grade of work, and keep a close oversight over the same.

When this is done our General Board *ought to recognize this action as final and grade the institution in accordance therewith.* Then will we have peace, prosperity and growth.



Correlation of Church Schools

BY REV. ROBERT GIBBS MOOD, A. M.

In an interesting article on "The American University," by Richard Wheatly, published a year or so ago in Harper's Weekly, it was shown that Methodism leads today in the great work of education in America. In the article, Bishop Bashford, formerly president of the Ohio Wesleyan University, was quoted as authority for the statement that in 1833 the Protestant Episcopal Church contributed eight per cent of all the college graduates of this country and in 1883 it had fallen to five per cent. In 1833 the Congregationalists, including the Presbyterians, contributed eight per cent, and in 1883 twelve per cent. The Baptists contributed seven per cent in 1833 and fourteen per cent in 1883. In 1833 the Methodists contributed six per cent of the graduates and in 1883 nineteen per cent. The Episcopalians had, between these years, fallen off fifty per cent, the Congregationalists had increased about fifty per cent, the Baptists had doubled their proportion, but the Methodists had more than trebled theirs. Today the Episcopalians give us one college graduate in every twenty, the Congregationalists one in every twelve, the Baptists one in every seven, and the Methodists one in every five. This means that about one-fifth of all the college graduates in America come from the Methodist Church. The day has gone forever when Methodism could be sneered at because it lacked culture. We must preserve this heritage and prove worthy of it, and yet our chief concern now is not so much as concerns the quantity of this work, but the quality and direction of this culture.

The church schools and colleges of America are not sectarian enterprises, but institutions for the promulgation and

EDUCATIONAL CONVENTION

propagation of Christian truth and the building of Christian character, and hence they may with right claim their place as one of the chief factors of our American civilization. It is the Church college that gives Christian faith and Christian a definite meaning and position. In the State colleges and universities "religion" is a general and indefinite term and may include any sort of an idea. The State knows no difference between a Mormon, a Christian, a Deist or Theist and one of its fundamental principles is that any kind of religion is acceptable. It is the function of the Church school and college to define the fundamental truths of Christianity and to assert in the face of this indifference on the part of the State that the Christian religion is the final religion. The danger to the Christian faith in America lies in the fact of this very civic indecision, and not in any aggressive warfare made upon it. The tendency of the States' attitude is to so generalize the Christian religion that it becomes an indefinite notion, and hence loose interpretations and enfeebled influence result; if not open infidelity, a sort of patronizing indifference. The Church institutions of learning are the safeguard of our American civilization.

To this primary task of defining and enforcing the fundamental truths of Christianity until they become the dominant factor in the student's life, all of our Church institutions must address themselves, and in such a way that from the time of entrance into the fitting school until the final graduation from the special line studied in the university there must be no conflict or waste, but constant and accumulating force. And to the successful accomplishment of this task we must have an EDUCATIONAL SYSTEM for our whole connection. No Church has better facilities for such a system than our own with our connectional spirit and polity.

We must have a broad system of college federation by which all our institutions should be correlated, with specific limitations and graded curricula which would remove all

EDUCATIONAL CONVENTION

unnecessary rivalries, preserve the connectional spirit, secure better results, and turn thousands of dollars into permanent endowments which are now being unwisely dissipated in unproductive and unnecessary piles of brick and mortar.

In many departments of our life work very much of our strength, energy and zeal are wasted because we fail in the wise direction of our efforts, in the proper correlation of our forces and energies. Correlation has been defined as "the adjustment of forces, the harmonizing of interests which may conflict but which should co-operate, the conservation and proper direction of energies." This idea, so practically and profitably applied to commercial industries, has often signally failed to commend itself to the organization of those very institutions which claim to teach others the truths of its economic value.

Rev. A. C. Miller, formerly president of Hendrix College, in his work on "Twentieth Century Educational Problems," gives a most suggestive plan for the successful correlation of all our Church institutions of learning. There ought to be one central university, where all departments are maintained and to which all of our colleges should furnish students. In the case of our own Church we already have such an institution in our Vanderbilt, except that it should have a much larger endowment and increased facilities for work. Then let each State, or if the Church in one State be numerically weak, then two or more States combined, have a college of high grade. Rarely, if ever, will it be wise to attempt to support two colleges within one State, however strong the constituency may be. The Church must equal the facilities of the State University, a formidable though friendly rival, and therefore the energy of the entire Church in one State should be concentrated on a single institution of high grade.

Then have as many training schools, academies, fitting schools as the circumstances may seem to require, only let these be wisely located and all become feeders to the college.

DO NOT LET WHAT OUGHT TO BE MERELY A

EDUCATIONAL CONVENTION

PREPARATORY SCHOOL USURP THE FUNCTIONS OF THE COLLEGE. There ought to be in each State but one institution of any one denomination that attempts to do college work and that confers degrees. Let all the other institutions of that denomination in the State harmonize their curricula to this central institution.

The smaller institutions should recognize that they have their limitations. They have not the inspiration of large numbers, of amply equipped laboratories or the wide range of electives to be found in the large university, but this does not interfere at all with their claim to do certain things and to do them well, some things which the university in the very nature of the case cannot do.

The smaller institution invites intimacy between professor and student. This means much. It means better class work, a more wholesome intellectual and moral atmosphere, and social conditions more helpful in every way.

President Stryker of Hamilton College has made a fine distinction when he described the essential difference between a college and a university by saying, "The one process should make iron into steel and the other make steel into tools. Specialization which is not based upon a liberal culture attempts to put an edge on pot iron."

Just as the manufacturer employs the exact number of men necessary for the accomplishment of a given end, and has each man assigned to his place according to his skill and the end sought, so ought the Church to separate the spheres of her agencies and assign to each sphere the exact kind and number of institutions required.

To perfect and bring into harmonious working order such a system will require large sacrifices on the part of some, will call for the exercise of great unselfishness and the manifestation of a breadth of spirit and breadth of view that characterizes only those who are farsighted enough to plan for the great future and not simply for the immediate present.

A spirit of broad statesmanship and of farsighted views

EDUCATIONAL CONVENTION

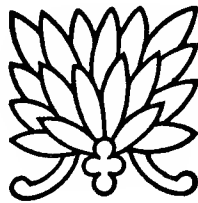
of the work of the Church are absolutely essential in dealing with this problem. And yet such a general plan was contemplated by those who may be called the founders of the educational system of our Church in this State. The name "Regent" as applied to the chief officer of Southwestern University was chosen because it was contemplated that the office looked to the control of, in a large manner, the other connec-tional schools of a lower grade in the Conferences of Texas.

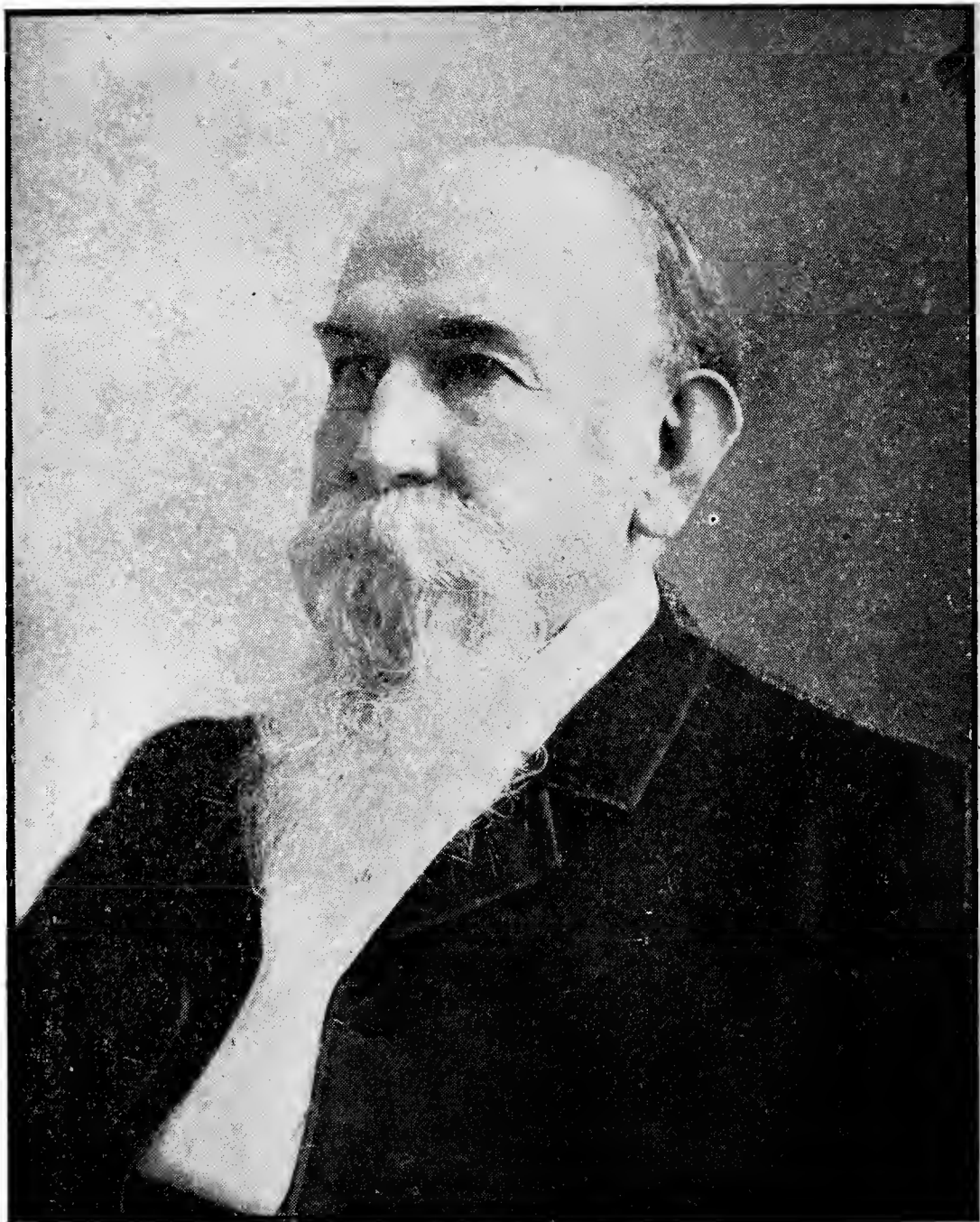
There was had in contemplation at that time an ideal system of schools all working under the patronage and direc-tion of the Methodist Church, but all working together as a system with the Southwestern University as its head, and the Regent as its director.

What Professor W. W. Smith and his co-laborers have accomplished in Virginia in bringing about the Randolph-Macon system, is but a clear demonstration of what can be accomplished throughout the entire Church.

Such a policy would result not only in a better grade of work, but would prevent all unnecessary rivalry and waste.

The work of education demands philanthropic hearts and business heads. And if it is wise to manage anything by correct business rules, then correlation of all our Church in-stitutions is wise.





Bishop J. S. Key, D. D.

Our Preachers *and* Laymen *as* Related *to* Church Schools

BY BISHOP JOSEPH S. KEY, D.D.

Dispensing with all preliminaries in order to come at once to the discussion of the subject announced, let me say that our interest in the matter of education is inherent, and, therefore, universal. We are men—intelligent, thinking men. The mind is the measure of the man, and that mind is the prophecy of its own education. Its aspiration and outreach call for development and training, and that training must be on definite lines, with organized methods and for specific ends.

All right thinking people, therefore, are interested in schools and colleges; in education and in higher education, and in the highest and broadest education. That interest originates in our mental constitution and is made urgent by the competitive forces of our civilization. If my neighbor be an educated man at once I realize my own need of education and must have it. If his children are educated, at once all the children in the community are forced to seek the same. If one Church goes systematically and with broad plans into the use of schools and colleges, then every Church must follow or be placed at a disadvantage. If one State plans a system of public schools, leading up to the university, and all supported by the State, then every other State feels called to do the very same thing, and so they have all done. If one section invests its surplus fortunes in colleges and universities and equips and endows them with many millions, then every section, by the very impulse of self-protection, must do likewise, or be overrun and ousted by the better educated young people from the more favored section.

EDUCATIONAL CONVENTION

Here then we stand to-day in this Southern section ; in this great State of Texas and members of this great Methodist Church. Other sections, other States and others Churches have gone largely into the business of education, all of which makes it necessary—absolutely necessary—that we come together and confer as to what is duty, and what is interest as a section, a State and a Church.

First then it is demonstrated and settled that our children are going to be educated. Nothing can prevent it. They must be. They will be. The question then which concerns us, is who will do the work? There be many bidding for this contract, and some would gladly pay a handsome bonus to secure it.

Here is the State of Texas, rich and strong. Shall we turn our children over entirely to the State for their education? As a matter of fact, the State is ready to undertake it. She has organized a vast system of public schools running from primary up to the university, with splendid buildings in every county, and an army of presumably first-class teachers, all leagued together and working for one common end, viz.: the passing of boys and girls through the common and high schools up to the university. Why not turn our children over to the State for their education? I answer: "We dare not do it because they are *our children*, God-given and for a purpose. Ours is the attitude and relation of a mother. And what is the mission of motherhood and what its responsibilities? These are high and fearful. Intelligent, immortal children are confided to parents, not as playthings, or for selfish ends, or to be sub-let to other and subordinate agents. Every mother must nurse her own child. Methodism is the selected mother to whom has been entrusted tens of thousands of children with the personal injunction: "Take this child and nurse it for me and I will give thee thy wages." Your mother-church has accepted the trust, and ratified it in their baptism. In view of this obligation, the Church dare not shirk

EDUCATIONAL CONVENTION

her duty by seeking to employ the State to work out her contract. It is proper to say that so long as our children are at home and under the guidance of parents, the assistance of the State schools is both timely and appreciated. The teacher and the parent can co-operate—each supplying the lack of the other. The peril comes when these young and inexperienced creatures must needs go forth for college and university education. If they are well advanced they are young and immature, and need the mother's watchful eye. But the State is no mother. She has neither a mother's instinct, nor a mother's equipment, nor a mother's habits. She cannot guard either the manners or the morals of her young people. She provides free tuition and barracks. But beyond this she cannot go. And while this much is a great favor, the greater need still remains, and the State is powerless to provide it. What are the struggling poor to do for board and books and clothes? Their only help can come from the mother-heart and mother-hand of that Church which took them in childhood and promised to care for them. Hence, there should be no strife between the State and the Church in the matter of the higher education. Each has its place and its work. The Church should welcome the assistance of the State in the field of high school work, but in the critical period of college life, the Church should interfere and assume her motherly relation and perform her motherly duty for her children. Besides, a mother should be always careful of the company her children keep. All true mothers are. Just here the State schools are embarrassed. The universities are the meeting points of many swirling currents. Boys and girls come out of homes of every class and description. They surely are a mixed lot. Every creed is represented and many come without any creed. Every nationality and except in the South every color and condition are found there. These are all turned in together with no religious oversight and no motherly watchfulness. Can you hope for your children to escape

EDUCATIONAL CONVENTION

contagion? They are at the most impressible age—wide awake, aspiring, imitative. Oh! it is enough to move the pity of the angels, who are watching over them. The prayers of parents, and the efforts of the Church gather about our exposed children that they may be protected from contamination.

Let me say further that the efforts of the State and of the Church in the education of the rising generation are on wholly different lines. Secular education begins and ends in time. It seeks to make intelligent citizens, good farmers, good lawyers, good doctors, good soldiers, because she needs all these, and because the opposite classes are both troublesome and expensive. The Church has all this in view and more. She realizes that we are citizens of two worlds and to be made ready for the next is the best preparation for citizenship in this. Hence, to make Christians of her children and thus prepare them for the kingdom of heaven is the supreme effort of the Church and in this she renders her most valuable service to the State. Oh! if the purpose of the Church could be wrought out, and the people of this State be made pure and honest and sober and brothers indeed, what a boon would come to Texas! And this is the aim of the Church college; not by mere technical education only, but with the added ministry of the pastor and the Church.

Moreover we cannot relegate the education of our children to the State for the reason that we expect to raise up our ministry from out of our young membership. This is a vital consideration. The Church that does not grow up its own ministry is a barren Church and doomed to an early death. This call to preach is a divine call, but the Church must cooperate with the Holy Spirit by placing our young men in positions and with surroundings favorable to their acceptance of the call if it is made to them. In this the Church college has an infinite advantage. Indeed it becomes an absolute necessity. How few young preachers come out of the State

EDUCATIONAL CONVENTION

University. The reason is easy to see. The whole trend of secular education is world-ward. Association with young men seeking fitness for law or politics or professional life is well calculated to stir an ambition to do likewise, and thus weaken the force of the call to preach. It takes the fever heat of a revival, and constant contact with young men wrestling with a similar call, in the warm atmosphere of piety, to lead a young man to the surrender and sacrifice of the Christian ministry. And these conditions are found only in the Church college controlled and led by men of God.

If now for these reasons we turn away from the State colleges, to whom else shall we go? Shall we commit our children to any other Church for education and training? Which will you choose? There be many hands outstretched to you; many doors open to you. Which will you enter? *Rome*? She would rejoice to have you patronize her. But Rome has never been the patron of letters. Her treatment of Galileo has never yet been forgotten or forgiven. There are certain text books, histories for example, which she dare not teach, and the truth of which she tries to hide. But the facts of St. Bartholemew are too well established to be denied. Education by the Romish Church has always been narrow, intensely sectarian and defective. No wonder. Teaching has taken its place among the learned professions. It demands high intellectuality, thorough preparation, and lifelong devotion and study, with the help of all the modern facilities. The up-to-date teacher is a tireless student of many schools. But such is not Rome's habit. The convent sisters furnish a ready company from which to draw. And where were they educated and whoever sees one of them at the Chautauquas or the Normals seeking the latest and the largest knowledge?

I am intimately acquainted with a lady who has had wide experience as an educator of girls who tells me she has never received a well taught pupil from a Catholic school. Years ago that nestor of Georgia teachers, the Rev. Dr. John M. Bonnell, who died President of the Wesleyan Female College,

EDUCATIONAL CONVENTION

in Macon, Georgia, called my attention to the same fact, and deplored the superficial and imperfect work of their schools.

For these reasons we cannot commit the education of our children to the Romish Church—nor, indeed, to any other Church. We are forced to the conclusion that this obligation is laid on us as a divine command. The double form of the Apostolic commission, “Go teach all nations,” and “Go preach the Gospel to every creature,” shows that both are imperative, and that teaching is as much a function of the Church as is preaching.

Our ministry then bears a direct and close relation to our schools. As shepherds of the flock we need and must have and use this special department for the care and nurture of the lambs. “Feed my lambs” is definite and clear.

You, my brethren of the ministry, are the guardians of the Church’s schools. Your pastorate includes the entire flock. See to it that right-minded and right-hearted people are employed to conduct them. You are the defenders of these schools and should stand ever ready to uphold and protect them. Have faith in them, and be not discouraged if the growth is slow. The giant oaks are the growth of centuries. Above all, do not depreciate and belittle the efforts the Church is making. I have no sympathy with that hopeless pessimism which cries, “We have no schools because we have not a million of dollars under them and because up North there are millionaire endowments and we have none we are nothing.” Such talk is discouraging, and instead of uniting, divides us, and turns the eyes of our young people to these rich schools, and starts in them a desire to attend them.

Moreover it is not true that we cannot do first-class work without great endowments. In so saying you depreciate the work of all these years, and cast reflection on the great leaders of the recent past. “There were great generals before Epaminondas,” and there were great schools before the University of Chicago, and Yale College did splendid work before it evolved into Yale University. Patient and competent men

EDUCATIONAL CONVENTION

and women have been successfully teaching all these years with few helps and many discouragements, but the contact of a master mind with an aspiring youth has accomplished what money and machinery could not.

Great schools crystallize around great personalities, and great leaders are born and not bought. This has been demonstrated before our eyes again and again. See the wrecks of schools scattered over our land. Their name is legion. What caused these grievous miscarriages? Incapable leadership. Yet side by side with these monumental failures are to be found instances of the grandest individual success. Why the difference? Personality makes it. We conclude then that a born leader is worth more to the world than great endowments.

I cannot dismiss this thought without entering a plea for the small college. Time was when it was appreciated and sought for and largely patronized, but now by reason of wealth and ambition the whole situation has changed. Many of these formerly honored and useful colleges have changed their style and title by dropping their college name and now claim to be universities. Yale, for example, and Harvard and Columbia, and, perhaps, others. The effect has been to discredit the college that has not been able or willing to change.

I raise my voice to-day for the small college, just because it is small, and a candidate for patronage and dependent on its work for success. In that you have the best guarantee for thoroughness.

Besides in the small college the teacher and the pupil are in direct and constant touch, and the master is daily emptying his treasures into the pupil's mind, giving out a measure of his enthusiasm and whetting the appetite for more. No army of tutors, fellows and adjuncts come in to divide time with him and rob him of his opportunity. Thus a great teacher reproduces himself. This leads me to say that for students of the average college age, the college method of instruction is incomparably preferable. The recitation room is

EDUCATIONAL CONVENTION

better than the lecture room. It may be that young people go off to college at too immature an age. Of that I speak not. But of this I am sure, for the large majority of college students the teacher is more suitable than the lecturer. The student needs explanation, direction and inspiration, and these come from the schoolmaster, who is also the drillmaster, with his line upon line and precept upon precept, here a little and there a great deal.

Moreover, I speak for the small college because of its inexpensiveness. We cannot be indifferent to this consideration. Among the highest obligations of the Church is the making of education possible to the humblest and most helpless child in her communion. The public school is the State's greatest gift to the poor in that primary education is placed within reach of all alike. Now, then, if the Church fail to provide colleges for her grown up young people where they may be saved for herself, then alas! alas!! But here we confront the stern fact that the richer the endowed university, the greater the cost of attendance. Institutions which, when they were colleges, placed education within reach of all, now that they have been transformed into universities with millions of endowments, have put their charges beyond the reach of any but the very rich. Names and figures may be given if desired. Hence I repeat, the small college has its place and its mission not to be discredited.

I must now return to my text for a closing word on the last clause, "Our laymen as related to our schools."

Note the pronouns "*our* laymen and *our* schools." The laymen belong to the Church, and so do the schools. The Church owns them both! The one for service and the other to fit them and their children for better service.

What is the lesson of this statement? This manifestly: Methodist people should patronize Methodist schools. Or to be more definite, every Methodist child in Texas should finish its education in a Methodist college. Hear this statement:

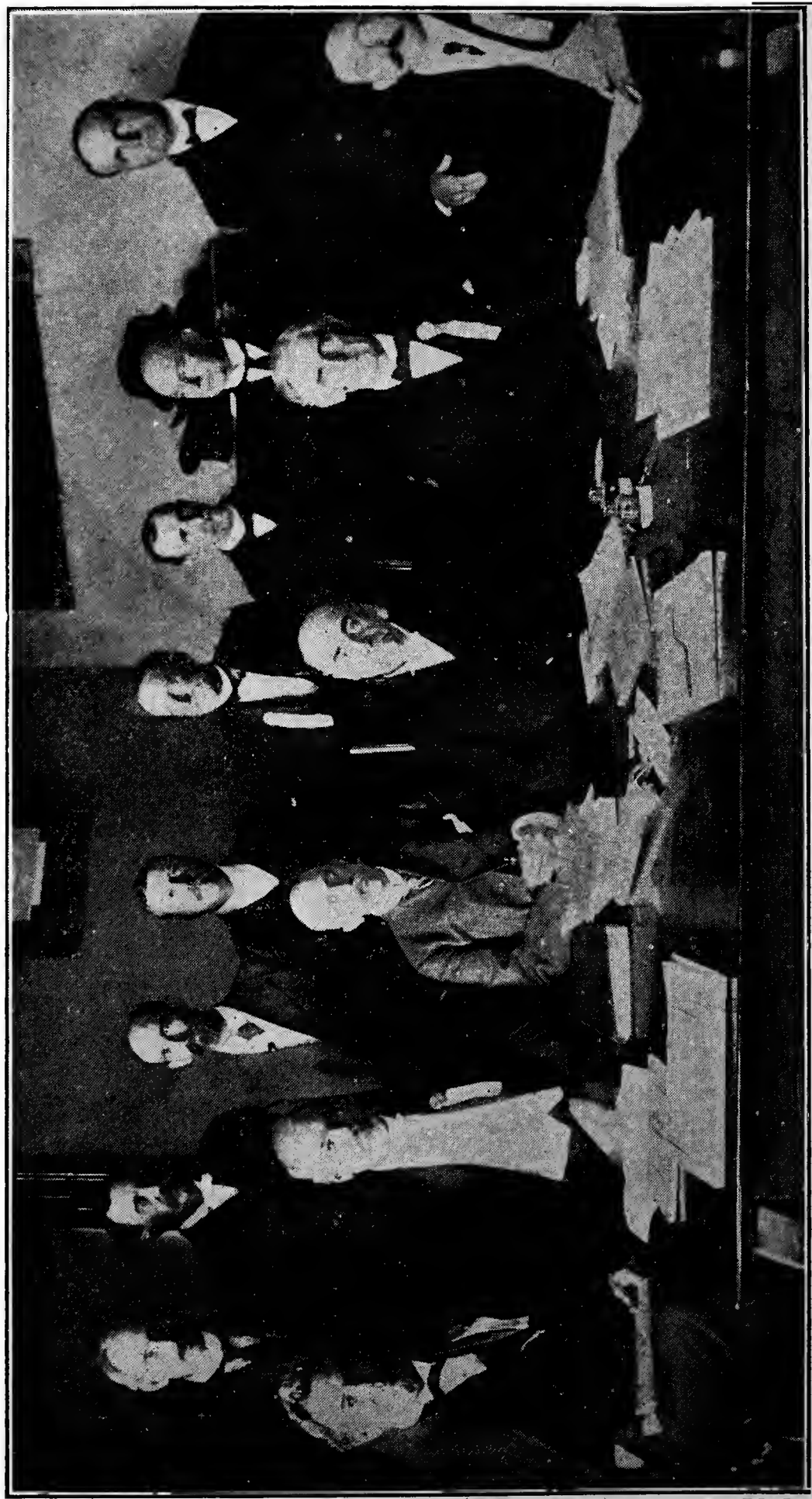
EDUCATIONAL CONVENTION

There are enough young Methodists in Texas of proper age to fill every institution of our Church *five times over*, and if this should come to pass the increase of tuition receipts would largely reduce the necessity for endowments. And if these, our hungry offspring, should come clamoring to our colleges and fill them to bursting, what an impulse it would stir in the heart of the Church to rise up and build.

And why do they not come?

Two reasons appear to me. With many of our people there is a failure to realize the necessity of education. Let me emphasize this. Henceforth education is a necessity, and the man who sends his child into the competition of the future uneducated foredooms him to defeat, if not to disgrace. Childhood's helplessness cries aloud for education; the stress and strain of the coming struggle intensifies the appeal; the Church herself demands a more cultured membership in the next generation, and the protests and condemnation of posterity will fall on the man who was so greedy for wealth as to neglect his children.

Another reason is want of loyalty to our own schools. Outside of any principle, it is business-like to stand together. Partners in business always trade with themselves, and not with others. Stockholders in any corporation always patronize their own line and not another. Men of the world work by this rule, but Methodists do not. There are registered in the Texas State University for this current year 268 Methodist young people. Last year there were 230, and the year before 221. And I doubt if there is a convent in Texas in which the Methodist Church is not represented. Where is the wisdom of that policy? If our institutions are not satisfactory, let us make them so. If they are defective, let us remedy it. If they lack anything, let us supply it, and henceforth let the militant hosts of Methodism keep the step together as they march on to the conquest of the world for our Christ.



GENERAL BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Seated, reading from left to right---Dr. W. W. Smith, Lynchburg, Va., Chancellor of the Randolph-Macon System of Colleges; Dr. C. E. Dowman, Atlanta, Ga., Pastor First Methodist Church; Dr. James H. Kirkland, Nashville, Tenn., Chancellor Vanderbilt University; Bishop E. R. Hendrix, Kansas City, Vice-President of the Board; Dr. J. D. Hammond, Nashville, Tenn., Secretary of the Board; Rev. Lundy B. Harris, Nashville, Tenn., Asst. Sec'y of the Board. Standing--Dr. H. N. Snyder, Spartanburg, S. C., President Wofford College; Dr. R. G. Waterhouse, Emory, Va., President Emory and Henry College; Rev. H. P. Hamill, Winchester, Va.; W. R. Webb, Bell Buckle, Tenn., Principal Webb's Training School; Dr. W. H. LaPrade, Jackson, Miss., Pastor First Methodist Church; Dr. W. B. Murrah, Jackson, Miss., President Millsaps College; Rev. S. G. Thompson, South McAlester, I. T.

Education *and* Missions

BY REV. A. E. RECTOR.

In discussing the relation between education and missions, I invite attention to only one point of application—the foreigner in our midst. The word “foreigner” ought not to give offense to the numerous and influential class to which it is applied. Along with many foreign-born there are millions of loyal American-born citizens in these United States who retain the language and observe more or less the customs of the countries from which their parents came. This foreign-speaking element constitutes a separate social unit in our commonwealth, which has to be designated in some way, and the word “foreign” seems to be the shortest, most intelligible term by which to represent the situation.

To assert the conviction that there is something in our spiritual, Methodist heritage which the average foreigner in our midst especially needs, will lay us open to the charge of religious bigotry; nevertheless the statement must be made with emphasis. Along with some admirable customs and qualities, brought by the foreigner to these shores, which we do well to emulate, are often other customs and ideals against which we must resolutely set our face. No personal boast need be involved in this statement, for the time was when all our forefathers were foreigners in these shores. Indeed, Methodism itself is not a plant of indigenous American growth.

Nor does the case demand that we reckon the foreigner among us as a sinner above all our Texas Israel! If Wesley had never said, “The world is my parish,” Christ our Lord has certainly said, “Go, ye, therefore and teach all nations.” The duty to go with the gospel to the ends of the earth in-

EDUCATIONAL CONVENTION

volves the duty to receive with the gospel the ends of the earth when they come to us.

To establish in this discussion, even one point, within the brief space of ten minutes, requires several other points to be assumed. After the exhaustive discussions to which you have listened, I must assume your thorough conviction that the Christian school is vitally, indispensably connected with the evangelization of the world. Furthermore, you agree that it not only widens the missionary view, trains the missionary worker and enlightens the missionary zeal at home, but that it is a practical, allied, militant force where the battle is joined on the field abroad.

Yes, we all appreciate the value of education on the foreign field, but are we working our Church schools for all they are worth in the foreign mission on the home field? Called to face the formality of imported sacramentarianism, the blight of a continental Sabbath and the devastation through old-world habits of drink, have we not largely overlooked both drill-ground and recruiting station in our own institutions of learning?

We often quote: "One touch of nature makes the world akin." I would like to add: One touch of *culture* makes the world akin. National prejudice is largely due to national peculiarity, and national peculiarity is largely cast in the conservative mould of ignorance. Culture is cosmopolitan. The educated world keeps international touch. Scholarship levels by lifting to a higher plane. Only our college towers can reach that upper stratum of international sensibility through which the wireless telegraphy of missionary love can pulse its messages around the globe.

Our distinctively American task is one of assimilation. The problem of the foreigner must be solved chiefly in the foreigner's children. This makes the agency of the school imperative. If this assimilation is to be benevolent and Christian, then more than ever have our *Church schools* a mission to the foreigner in our midst.

EDUCATIONAL CONVENTION

Ten years of labor in our German Mission Conference encourages me to offer some facts of personal observation. Next to the Mission Board of the Church itself, the credit for whatever we have among the Germans in Texas is due to the Southwestern University. It has educated our younger German preachers and inspired our German people with whatever ideal of higher culture they may cherish. This statement can be made without discounting other schools and without disparaging a number of useful German preachers who have never been to Georgetown.

My heart has learned to leap with joy to hear that a German boy or girl is going to Georgetown, or to any other of our Church schools. The only regret is that their number is not tenfold greater. The hope that this number may now grow faster than ever before is encouraged by the fact of recent acquisitions to the University which are calculated to impress the German population. I allude to the election to the Chair of German of Prof. M. C. Amos, a native German, thoroughly equipped in his specialty and imbued with American evangelical ideals. A first-class German library is a recently assured asset. The German course of study has also been made commensurate with the fullest demands of modern scholarship.

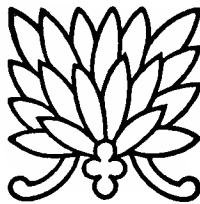
The effort to secure pupils for our Church schools among our foreign population should not be confined to any single nationality. The Germans, though most numerous, are only one of many nationalities that teem within our borders. Let all who believe that God "hath made of one blood all nations of men" strive with prayerful might and loving tact to fill our Christian college halls with all the babbling tongues within our gates, for there will the process of assimilation, Americanization and evangelization be most easily, speedily and permanently accomplished.

To secure the children of the foreigner for our Church schools will prove to be no easy task, for we will find the foreigner, as a rule, prejudiced against our schools. But let no one despair, for the foreigner is even more deeply preju-

EDUCATIONAL CONVENTION

diced against our Churches than he is against our schools. The terms of our great Commission compel us to sow by all waters, and to count no human being beyond the pale of our Gospel. On no field of gospel effort has our labor been entirely in vain, and against great odds Churches have been established even among our foreign-speaking settlements. If the sheep can be won for the Church, how much more may the lambs be won for the school.

There is no patent way to go about it. The same methods which God has blessed in securing pupils who speak English will succeed with those who speak other languages. Only, in the latter case, there will be even greater need of courage, tact, business method and unfaltering, missionary love. Whoever meets this demand will not labor entirely in vain. Whoever turns the children of the foreigner to our Christian schools serves thereby both Church and State, and helps to solve a great and pressing problem. Knowing this thing, happy are we if we do it.



The Influence *of the* Press in Our Educational Work

BY REV. G. C. RANKIN, D. D.

The religious press has been a dominant factor in the work of Methodism from the time of its organization to the present. Mr. Wesley, having been a man of letters, realized the importance of this great arm of power early in the progress of his evangelical labors and he made liberal use of it in his efforts to reach the people and educate public sentiment. Soon after he entered upon his active work and long before his system took on organic shape, he began to write tracts, sermons, addresses and pamphlets, and to publish and scatter them broadcast among the multitudes in order that the common people might read, become informed, and establish themselves in the truths of the gospel. Later on his monthly magazine became a wonderful medium for the communication of interesting religious matter to his followers. Thus it was that the printed page was made to serve his movement as a powerful conservator of intelligence among his people. He never could have accomplished such marvelous results with his voice as he did with his prolific pen. In his movements he would come and go and preach to the waiting throngs; but what he put upon the printed page remained with them, and they read and reread his deliverances until they became instructed in his doctrines and established in the truth. In every community there were those who could read, and scores who did not enjoy this privilege would gather and listen to those who had the rudiments of a common education. There was no new enterprise that he fostered that he did not support through the influence of the press. And after his movement rooted itself in the new world, it was not long until the religious paper became a necessity. Since then it has been the right arm of power upon which Methodism has largely de-

pended. Today it is indispensable to the work of the Church. It has within itself become a great educational factor. It furnishes the people sources of knowledge, and it instructs them in general religious intelligence and imparts to them a correct understanding of our own doctrines and polity as one of the recognized branches of Christ's kingdom. Its influence in fostering and developing our institutions of learning is marvelous. Its influence is variously felt.

1. It builds public sentiment in favor of our schools. Through it the people are impressed with the necessity for their existence and work. In the columns of the religious paper this subject is discussed, the attention of the people is directed to it, and its importance is thoroughly impressed upon the public mind. In this way mental friction is produced, thought is provoked, and interest is stimulated. Out of this condition springs the desire for the mental and moral training of childhood. Parents are brought to realize that in this growing age, with its enterprises and movements, their children must have the advantage of education to fit them for these new conditions and problems. Every week there goes into their homes the religious paper in which these advantages and opportunities are constantly stressed, and the result is a healthy sentiment upon this subject; and when sentiment is created practical results are realized.

2. Through the columns of the paper the fact is made clear that to run institutions of learning it requires the use of money. To secure this money we have to have agents and commissioners of education. They, along with the editor and correspondents, make known these needs through the paper. The people are trained and called upon to contribute of their means to the building up of these institutions. And when the time comes to apply to the people for funds to project or improve these institutions, the way has been prepared, for the religious paper has planted the seed and made sure of the harvest. True, the pastor does his part, but the paper is his right arm of power. He preaches to them once

EDUCATIONAL CONVENTION

a week or once a month, but the religious paper preaches to them continually. They may forget his words, but the printed page is there by day by night. He visits their homes occasionally, but the religious paper abides there permanently. Hence it helps to enlarge their thought, to cultivate their liberality, and to deepen their purposes to give mental improvement to their sons and daughters. Thus informed and thus impressed, it is not a difficult matter to induce them to invest their means in building a good school and in giving to their children culture, intelligence and refinement.

3. Through the columns of the religious press the advantage of the Church school is pointed out; the people learn of such institutions, their advantages, their facilities, and their boys and girls find their way into these institutions of learning. You can scarcely find a family whose children are in our schools but that such a home is the patron of the Church paper. Through the columns of the Texas Christian Advocate our Church schools have made known their opportunities and inducements to our people. Where is the family whose children have not read a hundred times of Southwestern University, North Texas Female College, Polytechnic and our other splendid institutions of learning? All the year round, in the advertising columns, in the editorials, in the communications, these schools make their weekly visits to Texas Methodists and tell of their wonderful advantages.

Therefore, the influence of the religious paper on our educational work is deep, broad and as far-reaching as the Church itself. The wider its circulation is extended the greater and mightier does its influence become. In fact, our institutions owe more to the influence of the religious paper than all other sources of power combined. It has created a public sentiment in their favor; it has opened the doors of benevolence to their agents and commissioners, and it has helped to fill them with the brightest and best of our boys and girls. Long may the religious paper live and flourish to help foster, develop and perfect the equipment of all our schools and colleges.

The Future of Texas Methodism and **Methodist Schools**

PRESIDENT H. A. BOAZ, M. A.

According to the statement of my theme the program committee has assigned to me the role of a prophet. They ask that I forecast the future of Texas Methodism and our Methodist schools. I am not a prophet of this order nor the son of such a prophet, but I am subject to the powers that be, and hence dare to risk my reputation even in such an uncertain utterance. Perhaps I should hesitate before undertaking such a difficult task, but with the assurance of hope I record my confidence in the glorious possibilities of our future. Methodism is a mighty, living force. It is vitalized Christianity. Texas is a vast field and in this field our Church is to do a great work. Obstacles may be in the way, but they can be overcome. Hard problems may arise, but they can be solved. We should look the future squarely in the face, recognize its difficulties, discover its opportunities and with faith in God move steadily onward to conquest.

Patrick Henry has well said, "The past is the only correct criterion by which we may judge the future." Wise men study history, observe present tendencies, forecast the distant future and lay plans to meet coming conditions. Ignorance looks only at to-day. Wisdom regards the future.

In order that we may get a more satisfactory idea of the future of Texas Methodism and our schools, let us make a brief survey of our general condition for the past few years. In 1880 the total population of Texas was 1,591,749. In 1905—twenty-five years later—it was nearly 4,000,000, an increase of 152 per cent. Our wealth has increased even in a greater ratio. In 1880 our taxable property was estimated at \$311,470,936. Twenty-five years later it had increased to more than \$1,100,000,000, an increase of 253 per

EDUCATIONAL CONVENTION

cent. Such growth is phenomenal. Yet there is no reason why this growth should not continue for several generations. We are now in our infancy and the future holds rich promise for the material interests of this great commonwealth.

During these years of great material progress Methodism has been making similar strides in spiritual affairs and greatly advancing the kingdom of God. Twenty-five years ago we had 447 ministers and 81,964 communicants, about one-eleventh of our entire membership. Now we have 754 effective traveling preachers and 215,000 members. In Texas to-day reside nearly one-seventh of the entire membership of our Church. In 1874 we had one struggling college at Georgetown with 7 professors and 63 students. Scattered about over the State were several secondary schools in which were gathered 50 teachers and 1000 pupils. To-day we have two recognized colleges with a combined strength of 43 professors and teachers and nearly 1,200 students, a magnificent medical college in Dallas and ten flourishing secondary schools with 60 teachers and more than 2,000 students. This growth is very gratifying. But it is not the result of overstrained conditions. It has been natural and legitimate and will continue for years to come. In the light of these significant facts who can estimate the future promise of Texas Methodism and our Methodist schools? To me the possibilities appear almost unlimited. Texas is just beginning to awaken. She is not yet half conscious of her real possibilities and boundless resources. Texas is an empire within herself. She is big enough to domicile every citizen in the United States, and not be so badly crowded as some of the Oriental countries. She could supply the entire republic with everything to eat or wear and not overtax her almost unlimited resources. She has more wheat lands than both the Dakotas; more corn lands than Illinois; more fruit lands than California; more timber than Michigan; more rice lands than all the rest of the South; more marble than Vermont; more granite than New Hampshire;

EDUCATIONAL CONVENTION

more petroleum than Pennsylvania; more iron than Alabama; more cattle and cotton than any other State; more kaolin and lignite than all Europe, and more pluck, zeal and hopeful enthusiasm than *all the world*.

With such stores of undeveloped resources what will be the future of this great State? Time alone can tell. When the Panama canal is finished and the Central Western States build their great trunk railways through Texas to deep water ports, when our marble quarries, coal fields and various other mineral resources are opened to the world, when the fertility of our soil is better understood and fruit farms, vegetable gardens and intensive farming becomes general, when the blast of the furnace is seen against the sky by night, and the hum of the spindle is heard by day, when thriving cities, prosperous villages and happy homes are found throughout our entire borders; when beautiful churches and good schools are in every community; when strong Christian colleges are built, equipped and endowed for the education of our youth, Texas will then be coming into her rightful heritage. This day need not be far distant. If we follow wise and aggressive leaders and adopt far-seeing and comprehensive plans the rising generation should see great results. On the contrary, if we should follow partisan or prejudiced leaders inspired by selfish or local interests and adopt plans that look only to the present day needs, our future progress would be greatly retarded. The future of Texas Methodism will, in large measure, be determined by the wisdom of our leaders and the policies they adopt.

Within the next thirty years, if we continue our present rate of growth, Texas will have a population of 10,000,000 people. It may be of interest to note that the increase in the population of Texas and the increase in the membership of our Church has maintained about the same percentage of growth. Should we continue this same rate of increase for the next generation there will be in Texas more than one-

EDUCATIONAL CONVENTION

half million Methodists. It is for us to provide this host with churches and schools. We are building now for future generations. If we are wise we must lay foundations broad and deep. A small policy would be unworthy of our great Church. We must look into the future; we must observe the tendency of the present times; we must seize and occupy strategic points; we must do worthily our part toward evangelizing and educating this great State. Texas has a greater area than Virginia, North Carolina, South Carolina, Georgia and Mississippi combined. In this territory there are now 663,939 members in our Church and eleven recognized colleges. They have three times our Methodists population in Texas and five times as many colleges. If Texas Methodists do their duty and measure up to the opportunity there is no valid reason why we should not in the next thirty years have an equal number of communicants and at least two good colleges. Who is so faithless as to even dare doubt such a proposition?

In order for us to continue our normal growth and help to evangelize this State, we must preserve the pure doctrines and simple faith of our fathers. With all my heart I believe that the people called Methodists hold the simplest faith and purest form of Christian doctrine known to the world. This must be preserved and handed down to our children. I desire to know the truth, the whole truth, the pure, simple truth and to follow wherever it may lead. But I do sincerely hope that Texas Methodism will never become even tainted with that form of destructive criticism that destroys faith in the Bible as the Word of God, that eliminates the miraculous element in our holy religion and robs the Church of its spiritual life and revival power. May the Lord deliver Texas from such a degenerated form of Methodism. It has in it no power, no life, and it cannot multiply. One of the "advanced thinkers" suggested to me recently that the day of revivals was over and gone forever, and that in the future all our increase must come by growth. He also suggested that in

EDUCATIONAL CONVENTION

order for him to get the culture necessary to meet the demands of the present day pulpit, he must frequent the opera. He believed in a partially inspired Bible and half-way doubted the whole. The Methodism that has lived and grown and conquered in the hearts of millions has been free from such worldliness and unbelief. Let us hope that the future of Texas Methodism will not be blighted by the influence of such destructive critics among us.

The future of Texas Methodism is closely identified with the present and future of our Texas schools. The attitude of a Church towards the cause of education largely determines the future of that Church. The denomination of Christians that has no schools will soon have no communicants. The denomination that builds and maintains strong and aggressive schools where her leaders are trained and her doctrines are disseminated will increase in influence and power. The Church that educates the present generation will dominate and control the generations to come. If Texas Methodism acts worthily her part in the future of this great commonwealth, she must look well to her educational interests. No department of the Church work demands more careful consideration. In Texas at present it is the one dominant issue. Dr. Butler, the distinguished President of Columbia University, has well said that education is the most important of human interests, since it deals with the culture and efficiency that we have inherited and their extension and development. Much depends upon what we may, or may not do, at this conference. This is a golden day with us. This is an opportune time. God has set before us an open door. Shall we not enter? While this conference is not a law-making body and has no power to act with binding authority, yet we should do something besides entering into general discussions of educational problems. The work of this conference should be crystallized into some permanent form. If these discussions and this enthusiasm be allowed to effervesce into thin air, we will not have done what we should. This day

EDUCATIONAL CONVENTION

should mark a new epoch in the History of Texas Methodism. When we leave this city we should be entering upon a new and better area. Before this conference adourns at least two very decided and well-defined steps should be taken:

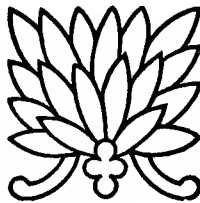
First, something should be done toward putting all the Methodist schools in Texas into harmonious relations. We should not be considered rivals, but coadjutors in the great work of educating the youth of Texas. In order to reach the highest efficiency and to allay any possible friction caused by unwholesome rivalry, all our Methodist schools in the State should be put into one harmonious system and our distinguished Regent of the Southwestern University should have general oversight of them all. He should be released from all class-room work, and allowed to give his entire time to the work of supervising and building up the system. If all our schools in Texas Methodism were put into some such harmonious system—not nominally, but in fact—it would eliminate all possible friction, greatly increase the efficiency of our school work, more completely unify our Church in the State, command more confidence on the part of far-seeing business men and enable us to secure more funds for building up a great educational system in Texas.

Second, plans should be devised for beginning and continuing a vigorous, systematic and persistent campaign for raising at least \$500,000 for this system within the next four or five years. The plan should be comprehensive and every one of our schools given a chance to secure its part of the funds. The money is in the possession of Texas Methodists, and we can get it easily if we adopt the right methods, and go after it in the right spirit. We have been discussing for a long time what ought to be done. It is now time that we do something worthy of our great Church in Texas. For years we have been in the book of Resolutions. Let us this day enter the book of Acts. The preachers and a few laymen did well in 1904 under the leadership of Bishop Hoss. That

EDUCATIONAL CONVENTION

work needs to be renewed and continued until something worthy has been done for the great cause of education.

Let us formulate a wise and conservative plan of adjustment and then go into the field and raise a half million dollars. When this amount has been raised, we can "drive down a peg," take a new start and raise a still larger sum easier than we did the first.



Report *of* Committee

Your Committee on Resolutions beg leave to present the following report:

We have had before us a number of resolutions and after due consideration we recommend the adoption of the following:

RESOLVED (1), That this convention records with devout thanksgiving to Almighty God the fact that the Educational System adopted by our Conferences about thirty-five years ago has had upon it the seal of Divine approval, which is manifested in its growing success and efficiency.

RESOLVED (2), That we affirm our abiding faith in the wisdom of our fathers in inaugurating a system upon which the Annual Conferences of our State have heartily united, and we pledge ourselves, and call upon all our people throughout the State to rally now to a united and determined effort to strengthen all our schools and especially to more fully equip and endow our Southwestern University.

RESOLVED (3), We recommend the appointment of a Texas Methodist Educational Commission to be composed of nine members, two from each of the English-speaking Conferences and one from the German Mission Conference, which shall act as a supervisory board for all the Methodist schools in Texas and shall devise and direct such general educational movements as shall be for the good of all our schools in the State. Said Commission may appoint and employ a Secretary of Education for Texas when in its judgment such an officer is necessary to further the **highest interests of** our educational work. This Commission shall receive its powers from the Annual Conferences of the State. And that this convention appoint a committee composed of one from each Conference

EDUCATIONAL CONVENTION

to be appointed by the chair to prepare and present to the Annual Conferences rules and regulations for the government of said Commission.

We recommend that steps be taken at once looking to a campaign for endowment of our central institution.

RESOLVED (4), The thanks of this convention are due and hereby tendered to the citizens of Dallas for their hospitality; to Mr. Ray for the use of the building in which we have been so delightfully sitting; to the press for full reports of the proceeding of the convention; to the railroads for courtesies extended; to the Publishing House for many favors; to the telephone companies for courtesies, and to all other agencies that have so kindly aided us in furthering the interests of the convention and the cause it represents.

RESOLVED (5), That in our judgment the papers read, and addresses made during this convention ought to be published in book form and as far as possible the State sowed down with them; and we hereby request Dr. John M. Moore and Dr. John R. Nelson to arrange and edit these papers and addresses and have them published and distributed in such manner as their judgment may approve.

H. C. PRITCHETT, *Chairman*.

Jno. M. BARCUS, *Secretary*.

